

THE CATHOLIC GUARDIAN.

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-
ed in 1851, and in 1852 was incorporated, with the
privileges of a University. Diplomas are given in two
departments—the Classic and Scientific.

The College buildings are large and commodious,
while extensive play-grounds, with two covered gym-
nasiums, a swimming-pond, etc., afford every facility
for healthful exercise.

The College possesses a very complete philosophical
apparatus, and valuable collections of Mineralogy and
Geology. It has, also, practical schools of Telegraphy,
Photography and Surveying. Assaying of native ores
is taught in a thoroughly fitted chemical laboratory.

The Scholastic Year, which is divided into two ses-
sions of five months each, commences in August, and
closes toward the beginning of June.

TERMS.

Payable semi-annually in advance:

Matriculation Fee, to be paid but once, \$15 00
Board, Lodging, Tuition, Washing and Mending
of Linen, School Stationery, Medical Attend-
ance and Medicines, Fuel, Light per
year, 350 00

Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket-money, and the
like, no advance made by the Institution.

For further particulars, apply to
REV. A. VARS, S. J., President.
Jan-11

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academical honors,
commenced the Twenty-Second Annual Session on Mon-
day, August 10th, 1872. The course of instruction em-
braces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once, \$15 00
Board and Tuition, per quarter, 62 00
Washing, per quarter, 12 00
Physicians' Fees, per quarter, 2 50

Piano, Vocal Music, Drawing and Painting, form ex-
tra charges; but there is no extra charge for the French,
Spanish or German Languages, nor for Plain Sewing
and Fancy Needle-work.

Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. Jan-11

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, pro-
verbial for the salubrity of its climate and the beauty
of its scenery.

The faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellec-
tual and moral advancement of the students entrusted to
their care.

The College is open to all over the age of ten years,
who are competent to enter the primary course, and who
come with respectable recommendations, provided they
comply with the rules and discipline of the College,
which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of Eng-
lish and Classical Literature, the various branches of
Mathematics, Ancient and Modern Languages, and also,
a Commercial Department, to prepare young men for
every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic
Year, \$250 00
Washing, per Scholastic Year, 30 00
Piano and use of instrument, per month, 8 00
Violin, Guitar, Flute, etc., each, per month, 6 00
Vacation at the College, 40 00

Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
instrument free of charge; otherwise, there will be a
charge of \$3 00 per month.

For further information, apply to
REV. JAMES MAGILL, C. M. President.
Jan-11

DAY SCHOOLS

FOR

BOYS AND GIRLS.

THE SISTERS OF MERCY HAVE JUST COM-
pleted a commodious School Building on First
Street, near Bryant, where girls will be taught the va-
rious branches of an English education.

A Boy's School is being prepared on Rincon Place,
and will be placed in charge of competent teachers.
SISTER MARY B. RUSSELL,
Jan-11 Superior of Sister of Mercy.

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the recep-
tion of students on the 15th of October, 1855. It was
incorporated, according to the laws of the State, on the
30th of April, 1856, and empowered to confer academical
degrees with "such literary honors as are granted
by any University in the United States."

The design of the Institution is to give a thorough
Classical, Mathematical and Philosophical education.
But besides the Classical, there is, also, a Commercial
Course.

The College is intended for day-scholars only.

The hours of class are from 9 o'clock A. M. to 3 P. M.
Punctual attendance is indispensable. In case of
absence or tardiness, a note from the parents or guard-
ians will be required.

Frequent tardiness or absence exposes the offender
to the loss of his seat.

Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department, \$3 00
" in Grammar Department, 5 00
" in Higher Department, 8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy,
and Chemicals, first year, per month, \$1 00
For the use of Instruments, etc., second year, per
month, 5 00
For each Academical Degree, 10 00
Jan-11

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough
Education, whether Classical, Scien-
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL
Course, receive the degree of A. B.; the Scien-
tific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.

While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing, \$250 00
Entrance Fee, 10 00
Physician's Fee and Medicines, 5 00
Vacation at College, 40 00
Day Students, 60 00

Modern Languages, Music and Drawing form extra
charges.

REV. BROTHER JUSTIN, President.
Jan-11

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County,
California,

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Eel rivers, and near the town of Rohnerville.
It is accessible from the chief towns in the vicinity by
daily stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.

The course of studies is classical, scientific and com-
mercial. Splendid apparatus has been secured for teach-
ing the natural sciences.

TERMS PER SCHOLASTIC YEAR.

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-
ing linens, \$225 00
Entrance fee, to be paid only once, 10 00
Vacation at College, 40 00

DAY PUPILS.

Senior Class, \$50 00
Junior Class, 40 00

Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.

All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY.
Very Rev. P. HENNEBERY, Superior.

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST.

DOMINIC.

THIS Institution affords every facility for the acqui-
sition of a refined and solid education. The Acad-
emy was founded in 1850, and now ranks among the
most successful Educational Institutions in the State.
The course of instruction embraces the English,
French, Spanish and Latin languages, Rhetoric, Elocu-
tion, Composition, Ancient and Modern History, Biog-
raphy, Mythology, Chemistry, Geography, Astronomy,
and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year, \$225 00
Washing, 45 00
Entrance Fee, 10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument, \$60 00
Organ, 50 00
Guitar, 50 00
Vocal Music, in Class, 20 00
Private Lessons, 40 00
Drawing and Painting in Water Colors, 30 00
Painting in Oils, 20 00
Board during Vacation, 40 00

The Academic Year consists of two equal terms, the
first commencing August 16th, the second, January 23d.
Pupils of any religious denomination will be received,
but, for the sake of uniformity, all are required to be
present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are
charged for such portion of it as may remain. No deduc-
tion, however, will be made if the pupil is with-
drawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, con-
sistent with the spirit of a firm but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.

Letters of inquiry may be addressed to the SISTER
SUPERIOR. my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE 5th Session of this Institution, conducted by
the FATHERS OF THE ORDER OF ST. FRANCIS, will
commence on the first Monday in August.

The object of this institution is to give a good Eng-
lish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:

Entrance Fee, (to be paid but once,) \$15 00
Tuition, Board and Washing, per session of ten
and a half months, 150 50

Music, French and German form extra charges.
Those who spend their vacations at the College will be
charged \$30.

Payments must be made semi-annually in advance.
Parents will pay for medical attendance, and supply
toilet articles, etc.

Money will not be advanced by the College; for the
purchase of necessary articles, a sufficient sum must be
deposited.

For further particulars, apply to
Jan-11 REV. J. J. O'KEEFE, O. S. F.

ST. JOHN'S INSTITUTION

FOR THE

Education of Young Ladies,

San Juan, Monterey Co.

CONDUCTED BY THE SISTERS OF THE

MOST HOLY AND IMMACULATE

HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per annum, \$200
Entrance Fee, to be paid but once, 10
Tuition on Piano, per annum, 60
French, per annum, 25

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month, \$2 00
Elementary and Senior, per month, 3 00
Tuition on Piano, per month, 6 00
French, per month, 2 50

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

For Prospectus and further particulars apply to.

SISTER CARMEN ARGELAGA,
aug24-tf Superior.

CONVENT

OF THE

Immaculate Heart of Mary,

Gilroy.

FOR THE EDUCATION OF YOUNG LADIES.

CONDUCTED BY THE SISTERS OF THE
MOST HOLY AND IMMACULATE
HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per an-
num, \$200
Entrance Fee, to be paid but once, 10
Tuition on Piano, per annum, 60
French, per annum, 25

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month, \$2 00
Elementary and Senior, per month, 3 00
Tuition on Piano, per month, 6 00
French, per month, 2 50

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

For Prospectus and further particulars, apply to

SISTER RAYMUNDA CREMADELL,
Superior.
N. B.—The above Establishment is, also, the Noviti-
ate of the Order. aug24-tf

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short
distance from the sea, in the most delightful and
healthy part of the city. The grounds are extensive,
and the building is large and convenient.
The course of instruction embraces the usual branches
of a thorough English education. Spanish is also
taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc.,
per annum, \$200 00
Piano and use of instrument, per month, \$6 60. 68 00
Guitar, per month, \$5 00. 52 50

No extra charge for plain sewing, Fancy Needle-
work, etc.

The Scholastic Year, of ten months and a half, com-
mences August 16th, and terminates on the last Tuesday
of June.

For further particulars, apply to
Jan-11 SISTERS OF CHARITY,
Santa Barbara, Cal.

The "Catholic Annual" for 1872

NOW READY:

THE ILLUSTRATED CATHOLIC FAMILY

ALMANAC, for 1872.

Thirty-five first-class Illustrations.

144 PAGES, 12 MO., TINTED PAPER.

Single copies, 25 cents; one dozen copies,
\$2.50; one hundred copies, \$16.

The Church Publication Society.

LAWRENCE KEHOE,

General Agent,

No. 9 Warren Street, New York.

H. C. BATEMAN,

CATHOLIC BOOK SELLER, 208 Kearny Street,
Cor. Sutter, has just received a fine stock of
Vestments, Holy Bibles, Remonstrances, Prayer Books,
Chalices, Pyxes, Missals and Breviaries, with a splendid
assortment of all the Catholic and Irish Books published
in the United States and Ireland; and a fine selection
of Velvet, Pearl and Ivory Prayer Books and all other
fine Catholic articles. Jan-11

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II.

SAN FRANCISCO, SEPTEMBER 21, 1872.

No. 2.

EDITORIAL NOTES.

JAMES A. McMASTER, editor of the *Freeman's Journal*, is one of the oldest Catholic editors in the United States, and he is, without doubt, a very able champion of the cause. He was fighting the battles of the Church before we were baptized; but, for all this, we can not say we exactly relish that tone of superiority indulged in by the editor of the *Freeman's Journal*. We do not like to see a newspaper take all its character from the "we" of a single individual; it is apt to degenerate into egotism, and when egotism leads one to play the role of school-master to one's peers, one is apt to appear ridiculous in the eyes of sensible men. When THE GUARDIAN first started, it contained three paragraphs from the writings of our Holy Father Pope Pius IX, and which are copied into the address to the Catholics of the Pacific Coast by the Company which publishes this paper. We had supposed these things to be common property and "opportune," but it seems we were mistaken in both. "We," says our school-master, "are forced to smile, in fact, at the use, in 1871-72, of the arrangement of sentences of the Holy Father, made by us to meet a trial of principle occurring in 1856-57." And two long columns are the consequences of this smile, and these columns are brought to a close by the assurance that "if any of our friends of the Catholic Press can profit by using the concatenation of Pontifical sentences we made, long ago, for a special exigence—we will be very glad of it." To us, the "concatenation of Pontifical sentences" seems to meet the exigence of the present time, and except in cases when we shall acknowledge that some one else exercises proprietary control over matter, we shall use such sentences as our judgment shall approve, "without over-much study of whose bunions" we may tread on.

As the award of the Geneva Tribunal will become an historical document, and as it has been, and will be, the subject of much comment the world over, we give it to-day in our columns. It will be seen that the name of the English Commissioner, Lord Chief Justice Cockburn, is not attached thereto. We can not tell what significance this has. England can not, with honor to herself, refuse to pay the award. In fact, it is very many millions lower than the Government of the United States expected. The moral effect of settling national differences by tribunals, instead of the sword, will be of much more value than any mere award of money. We do not yet dream of that period foretold by sacred bards, when wars shall cease and the sword be beaten into the plowshare. That time will come, but we will have terrible wars first. But this arbitration between these two Governments will have a good effect on the world.

Two of the fastest trotting animals in the world arrived at Sacramento, overland, this week—Lucy and Goldsmith Maid. The latter, we believe, has made her mile in 2:17 3/4. It is probable that a match will be made between her and Gov. Stanford's celebrated horse. On these fast horses immense sums of money are being spent. When money accumulates in the hands of the few, as it is now unfortunately doing, much of it will be spent on sports and in a manner bringing with it no benefits to man. It cost more money to bring out these two mares than it would to bring a full train of immigrants. More money will be spent upon them, in one way and another, than would feed the poor of San Francisco for a year. We do not partake of the Puritanical spirit which forbids all such pleasures. But we do believe that too much money is being spent in that way, and that it might be employed for a better purpose.

Who is there in the city, after all the "talk" on railroad matters, competent to cast a vote understandingly? The daily papers are filled with "railroad" day after day—personal abuse is indulged in on all sides. The friends of each scheme prove that the friends of the other are only after stealing the people's money. We are at a loss to understand the matter. One thing we know: an opposition road would be of great advantage; the bridging of the Bay would be advantageous. Any thing that makes work is advantageous to the laboring portion of the community—any thing that benefits this class, benefits property. To what extent the proposed projects will accomplish any of these results we are unable, even after all the "light" thrown upon it, to de-

termine. We deplore the fact that the discussion of the matter has degenerated into such low personalities. Many who would otherwise read the debates, sickened at the style employed, and skip them.

LATE advices from Bogota inform us of the assassination of a priest by a Señor Luis N. Jimeno, and the wounding of another. The Archbishop ordered the publication of the ex-communication of the assassin in the Metropolitan Church, with the tolling of bells and public notices to be fixed on all the church doors. The name of the murdered priest is not given, neither is the cause of the act. But it probably comes of the spirit which seems to be spread all over the world, of persecuting the Church and all connected with her.

SOME people who pay a newspaper fifty cents per month think that when their patronage stops, the machinery must cease to run; and these people hunt up something to be dissatisfied with. A gentleman came into our office the other day, and peremptorily ordered his paper stopped. We did not inquire the reason of him, but on inquiry, we learned that he was a Freemason, and we suppose he got "huffy" at our notice of Father Buchard's lecture. Now, we do not intend to willingly offend any one; but we claim, and shall exercise, the right to express our opinion on any public lecture. We listened to Father Buchard's lecture—we thought he proved Masonry to be anti-Christian, and said so. If the Masons don't think it anti-Christian, let them show Father Buchard to be wrong. If any of them desire to deliver a course of lectures trying to prove it a Christian Institution, we will listen to them, and give our opinion of the result.

THE writer of this note, in a paper he was publishing last spring, when he found that there was a "ring" formed to control the shipping and consequently of the wheat market, suggested the organization of Farmers' Savings Banks, and the organization generally of the farmers of the State. We are proud to see the newspapers of the agricultural counties generally taking up the subject. It is also being discussed in Farmers' Clubs, and seems everywhere to meet with favor. Upon this farming interest depends every other enterprise in the State, and, therefore, every man in the State, of whatever occupation, is not only incidentally interested, but his interest is direct. If wheat was half a cent a pound more, San Francisco property would be twenty-five per cent. higher, and the State would enter an era of "flush times." We print, in another column, an article from the *Stanislaus News*, on the subject of organization.

It seems that the solons who have represented California in the Legislature have been unable to get clear of the matter of double taxation. It is right and proper that all property should be taxed once; but there should be wisdom enough in the representatives of the people to avoid taxing the same property more than once. The Board of Supervisors of the city and county of San Francisco, being satisfied that certain property had been assessed twice, ordered it, in one shape, stricken from the roll. The case was taken to the Supreme Court, and on the 14th instant the Court decided that the Board had no authority to strike the property from the roll. So the money deposited in the savings banks must be taxed in bank, and the owners must also be taxed. This is certainly a hardship on the laboring people, where earnings go to make the bulk of the money deposited.

WHAT queer fish are the newsmongers of our day! They have lately told us that the reason the Jesuits were expelled from Germany was because they were the secret agents of the Pope in propagating the dogma of papal infallibility, greatly to the danger of the Empire, and now, forsooth, we are informed "that Cardinal Antonelli has communications at Vienna with the Emperor, and, at a conference, agreed for the Pope to break from the Jesuits, the Emperor promising to intercede with Italy on behalf of the foreign religious corporations at Rome." Both their versions would, no doubt, be verified. It was only last week that we were informed that the reason there were so many of the "French army officers of the clerical party was, that the Jesuits in their schools, had been inducing their pupils, under instructions from Rome, to enter the army." The Jesuits, one day, are the secret emissaries of the Pope,

doing his bidding to such an extent as to render them dangerous to good government, and the next, the Pope is abandoning them in consideration of the Emperor's intercession! These stories are, no doubt, believed, each in its turn, but how any sensible man can believe either of them is more than we can see.

LATE dispatches inform us that the German Government has issued a second circular, in still more threatening terms than the original one, against emigrants, who it declares will be treated as outlaws, over whom a special surveillance supervision has been instituted. Despite the menaces of the Government, continues the dispatch, emigration has been only slightly affected. Evidently these Germans do not relish the tyranny of Prince Bismarck. That gentleman will find himself brought up standing—one day.

ADVICES from Guatemala state that four of the priests recently expelled, and who came to San Francisco, "returned to San José and tried to re-enter the Republic in the disguise of a private citizens. They were, however, discovered and refused admittance. They came down the coast on the same steamer with Palacios. Permission to enter Salvador also being refused, they came to Nicaragua, landed at Corinto, and immediately proceeded to Leon, where they likely met a kindly reception." When the priests were expelled, those among them who were native-born had permission to remain. They desire to share the fate of their comrades, but finding that they were kindly received at this place, they concluded to return and attend to the spiritual welfare of the people, with the result above.

WE have not heard much lately of the diamond mines. We would not like to charge that the gentlemen whose names were connected with the affair had wantonly manufactured the stories. Our advice then was, however, to "hasten slowly," and we are now satisfied that the advice was good. This has been our advice to all those who were making a living, upon the occurrence of each mining excitement that has visited our State. Nine out of ten of them have been the ruin of hundreds of men of moderate means.

In another part of this paper we publish a very interesting account of how the ants treat their slaves. Mr. KNOX quotes DARWIN, but we have read such accounts before Mr. DARWIN wrote. It was used some years ago by pro-slavery men at the South, in defense of the system of human slavery—to show that slavery was a natural order. These things, of course, are all past, and can never be restored when once abolished, in any civilized country. The account shows a degree of intelligence among insects we have hardly been willing to accord them.

WE ask that our city subscribers shall yet have a little patience with us. Last week we were late in delivering the papers. Some few names have been left out in transcribing them into new books; in short, the machinery of the office is not yet working smoothly. New machinery always works a little rough. Have patience with us, and, in a very few weeks, we will fall into a regular routine, and order shall prevail. In the mean time let each of our present subscribers interest himself a little to get his neighbors to subscribe. We can only give a first-class paper with first-class support.

OUR Eastern exchanges announce that Rev. Father Burke is rapidly convalescing, and, by permission of his physicians, will be allowed to resume his labors in the pulpit after the 15th instant. The sermons and lectures heretofore announced to be given after that date will, therefore, take place without postponement.

AT Valparaiso, according to latest advices, flour had advanced to \$6.75 and \$7 @ 200 lbs. Wheat was selling at \$3.87 1/2 and Barley at \$4.25 @ 155 lbs. Grain freights to England were 40 @ 42s.6s. How does it happen that freights are so much cheaper from Valparaiso than from San Francisco. The Chile farmer gets nearly two and a half cents for his wheat, while the California farmer gets but about one and a half; and both go to the same market! This should not be.

THE London Times has information that England is threatened with almost a total destruction of the potato crop. The Tablet, however, hopes that the then dry weather would arrest the disease. The Times' informant

expects but little more than the seed will be raised. The farmers, who pay high rents, are in great consternation. The loss can not be less than fifteen dollars per acre; and we have seen the area planted to potatoes estimated at 7,000,000 acres.

MOST people have no idea how fast the timber of this country is being used up. In twenty years timber lands almost anywhere will be very valuable. The Commissioner of Agriculture estimates that above seven thousand acres of timber lands are now cleared off each week, and in twenty years the consumption will be about double. It will pay to hold on to timber lands which are at all available at present.

LAST week we gave an example of the power of nine in proving Multiplication and Addition; but, in setting it, up the compositor left off three lines of figures, which also escaped the notice of the proof-reader. We now reinsert the example, with the explanation:

$$\begin{array}{r} 3750 \\ \times 6 \\ \hline 295 \\ \times 7 \\ \hline 18750 \\ 33750 \\ 7500 \\ \hline 1106250 \end{array}$$

Add together the digits of the multiplicand, divide the product by nine, and set the remainder down opposite—do the same with the multiplier. Multiply those remainders together, divide the product by nine and set the remainder on the right hand of the cross. Add, then, the digits of product, divide the sum by nine and set the remainder on the left side of the cross. If the multiplication is correct, these two remainders will be alike. This is the example: the digits of 3,750, added together, equal 15, which, divided by nine, gives a remainder of six; the 295=16, giving a remainder of 7; $7 \times 6 = 42$, which divided by 9, gives 6 remainder; $1,106,250 = 15$, which gives a remainder of 6.

AT this age of the world, when every body counts every minute of time, the practice of sending out books and magazines uncut is simply abominable. A writer in an Eastern paper, who complains that it takes just thirteen minutes to cut his magazine, says these minutes are more valuable to him than the price of the magazine. He says:

There are certainly more reasons than one why the silly practice of sending out magazines with uncut leaves should be abandoned. There is, we are aware, a sort of literary snobishness which affects peculiar delight in cutting the leaves of a magazine, but there are few sensible people who can sympathize with this snobishness. A gentleman might, with quite as much propriety, insist that it is a gratification to him to open his own oysters as to cut the leaves of his magazine. It would certainly be better to have the leaves neatly and cleanly cut before leaving the publication office, rather than to have them mangled and torn by unsuitable instruments in the exigencies of opening them in localities where a paper-cutter is not to be had.

On a par with the uncut magazine is the eight or sixteen-page paper without stitching. There is not one reader in a dozen who ever reads the inside pages of such papers. Knowing this, and being determined to keep up with the age, induced us to adopt the present style for THE GUARDIAN.

THE DIFFICULTIES OF PROTESTANTISM.

THAT decay is marked upon every portion of Protestantism is patent to all men of sufficient observation to mark the progress of human events. The fact, too, that Protestant religion is illogical has led many too prejudiced to examine the claims of the Catholic Church, into downright infidelity. When a man who has been educated to believe that he must obey some authority, but that the amount of authority must be regulated by himself, comes to see that his position is illogical, he is apt at once to reject all authority. For we do not believe there is one man in ten millions who can take the Bible, and, unaided, make out a creed which shall satisfy himself—upon which he will have no doubts. When Protestantism asserts that private judgement is the rule, the logical mind, seeing that no such facts exist, is very apt, if acquainted with no other system, to reject the whole.

There appears in the July number of the *Westminster Review*, a remarkable article on "the Difficulties of Protestantism," from which we shall make liberal extracts. The writer is one of those who, seeing that Protestantism was not founded either on reason or authority, turned entirely to reason, and considers himself securely fortified behind its bulwarks. We ask the close attention of all, and more especially of those outside the Church who may happen to read this, to what this writer says. We quote:

In a well-known passage of his *Essays*, Lord Macaulay has remarked that it is by no means sure that Roman Catholicism

may not be destined to outlive all other ecclesiastical establishments in the world. We think that it is, at any rate, destined to outlive the system known as Protestantism. Leaving out of consideration its superior antiquity, its unity, its matchless organization, and other advantages of an external kind, there are two internal characteristics in which it far surpasses its rival. Its promises are more satisfactory to the instincts of the vulgar. The grounds upon which they are based are, upon the whole, more satisfactory to the mind of the philosopher. On the former point it is unnecessary to enlarge. The deity who exhibits himself on the altar of every church is a more immediate deity than the sublime Being who puts in a momentary appearance in the reigns of Augustus and Tiberius. The God who remits sins through the medium of His accredited servants, is a more accessible god than the mysterious spirit of whose pardon and favor none can feel absolutely certain. Whatever benefits a change of creed may confer upon a Roman Catholic, it can not give him—

"Tam presentes alibi cognoscere Divos."

In the second place, Roman Catholicism is a system very logically reasoned out from certain premises. These, it is true, are only assumptions, but they are assumptions in a great degree common to itself and to its reforming opponents. Whatever may be thought of its axioms and postulates, its propositions do result from them. Protestantism, on the other hand, with far better foundations laid for its edifice, finds itself unable to build in any direction but one, without the risk of seeing the structure crumble into pieces on the heads of the builders. The corner-stone is an admirable one for a Temple of Free Thought, and for nothing else. Granting that God Almighty came upon earth to found a religious system, we are at a loss to make out where such a system is to be found if not in the Church of Rome. Granting the right of free judgment as applied to the Bible, we are equally at a loss to understand how any one can be called upon to believe in the inspiration of the Bible, or, in the event of his doing so, to what part of it he is to be referred for the distinctiveness of Protestantism.

These two internal characteristics—that it is better adapted to the vulgar and is more satisfactory to the logical—includes everything! Reasoning from a merely material standpoint, the writer goes on to tell of the advantages of the Reformation. From the infidel's point of view, the following paragraph may be sound argument; but how does it strike the mind of one who desires to be called Christian? He says:

It is not, by this, intended to imply—very far from it, indeed—that the Reformation was not of immense service to the world. The logical or illogical character of a religious belief is a question altogether distinct from its beneficial or injurious character. This must be judged of by its effects or tendencies, and these are sometimes of a kind not foreseen by, indeed diametrically contrary to, the intentions of its founders. The great achievement of the Reformation was the establishment of the right of private judgment, as opposed to the dogma of an infallible church. Nothing, to our way of thinking, can be more alien to reason than the idea of a Divine revelation of essential truths from which a dozen conflicting systems can be extracted. Nothing would be more bewildering to our minds (if, to be sure, habit had not accustomed us to the notion) than the idea of God, one of the Trinity, appearing on the earth for a few years, and leaving behind Him, so to speak, nothing but a bundle of documents, often contradicting each other, nowhere asserting their own infallibility, and from which not even the dogma of his own Divinity, much less that of the Trinity, is clearly to be obtained. Yet, at this time—and this history has abundantly proved—nothing could be more beneficial to the world than that men should be freed from the incubus of a despotism which, by claiming authority over their consciences, virtually claimed dominion over everything else. "It is better that men should be free than that they should be sober," said an English bishop, not long ago, in the House of Lords; and assuredly it is better that men should be free than that they should be logical. Better that people should leave a fair and commodious, but enslaved and unhealthy city, and pitch their tents upon the mountain heights. It may be that no permanent foundations can be laid there; but a healthier soil and climate will rear a hardier race. Only let it be borne in mind that these are tents, and not buildings, and that the time will come when the temporary settlement must be broken up, and the colonists will have to migrate elsewhere. This is exactly what we think likely to be the destiny of Protestantism.

How many of our Protestant brethren—those who really desire to maintain the Christian religion—will admit that the logical or illogical character of a religious belief is a question altogether distinct from its beneficial or injurious character? It is natural that the infidel should assert that it is better that man should be free than logically Christian; but will those who profess Christianity acknowledge that it is better to have the privilege of private interpretation than be right? Anxious to show something against the Church, and, at the same time, keep up his show of correct reasoning, the writer allows his statement of facts to clash. The Reformation was good because it brought freedom of thought; and in the next paragraph he asserts—and with truth, too—that these Reformers tolerated no such freedom! He continues:

We have spoken of the right of private judgment as the outcome of the Reformation. But of course, as every one knows, a compromise was adopted. The compromise was to this effect: that every one was perfectly free to exercise his judgment in religious matters, subject to the proviso that, in point of fact, he was not free to do anything of the kind. He must believe in the infallibility of certain writings, and, moreover, he must consent to see certain dogmas, and no others, inculcated in these writings. These dogmas varied slightly in different regions, but there was for a long while a general agreement

or underlining in Protestant countries to burn all those who persisted in seeing the real presence in Scripture, or who stumbled in the matter of the Godhead of the Son, or of the Trinity; while persons who denied that prebaptism is to be found in the New Testament, and minor offenders of that description, were allowed to rot leisurely in gaols. Ridiculous as this compromise may sound to some, it may fairly claim the highest merit which can attach to any arrangement of the kind. It has been successful. It has lasted for three hundred years. The element which has given it vitality is the affirmation which it contains of human freedom, a very misty, confused, and, at times, self-contradictory one; still, at the bottom, a distinct affirmation of this principle. The most fanatical Evangelical bishop, or Methodist tub-thumper, imagines that he is carrying out this principle of free-judgment. It seems to him impossible that any one can examine into the subject of theology without arriving at the same conclusions as his own. But he admits the right to examine, merely crediting his opponents with willful blindness, or perhaps attributing their perverseness to the special act of the Devil. "Look in that direction, and you will see the same object as I do," is an advance upon "Shut your eyes, and believe whatever I tell you about the object."

A fair illustration of this kind of compromise may be observed among the Quakers. And the Quakers, as we think, illustrate our meaning, when we say that the logical character of a creed has but little to do with its real value. Moreover, a passing mention of them is not out of place, since they have pushed Protestant principles to the extreme limit to which these can be carried in combination with a belief in the inspiration of the Bible; with the result which might have been foreseen, of merely figuring as an ante-room to Unitarianism and Deism. The Quakers hold what they call Immediate Revelation and Perceptible Guidance. Yet it is certain that if one of their most respected members were to get up at the meeting-house behind the National Gallery, and announce that the Spirit had communicated to him the expediency of being baptized, with all his household, he would create a scandal. Revelation, for these good people, means a revelation not incompatible with the views of the Society of Friends. Guidance means guidance within the limits traced by George Fox and Robert Barclay. Nothing can be more preposterous than this, yet nothing can be more beneficial in its results. For the doctrine of direct communication between man and his Maker, however disfigured, saves the Society from a priesthood.

Then all the consolation he draws from all the mighty efforts of the "Reformation" is, that: "Look in that direction and you will see the same object as I do," is an advance upon "Shut your eyes and believe whatever I tell you about the object!" But he tells us that the Reformers told them to "look in the direction I do and you must see the object I tell you is there or I'll kill you," and the writer reasons this object out of existence! We can not see that this is a very great advance even on the supposed proposition of "Shut your eyes and believe whatever I tell you about the object!" Especially as the same writer asserts that if any religion has a logical basis it is that which is founded upon authority! But the conclusion, the writers draw from the Reformation is that infidelity logically follows it! "If you go so far why may not I go farther?" is evidently the result of the Reformation admired by him. Protestantism having broken the ice—having established, as it were the principle of free inquiry, the infidel comes in when it is logically driven to the wall, and says, "Let me take a tith at the Church—for ever vanquished—you have gained something if no more than obtaining for me a hearing—in this you have been a success, no further—I will take up the cudgel when you lay it down; but there is no more room for you—either join me or go over to our common enemy—the Romish Church!" The *Review* writer goes on to assert this:

Compromises, are, however, from their nature, generally but temporary expedients; and we do not think that the one agreed to in the sixteenth century is likely to form an exception to the rule. You may seal up the spirit of free inquiry, as the Roman Catholics do, like another genius in a vase; but once release it, and by no arrangements can it be made to assume any but its natural proportions. Accordingly, the question soon arose, and still presses for the reply which it has not yet received—"Having gone thus far, why may I not go further? Why, on your principles, am I called upon to believe in the infallibility of a book, which nowhere proclaims itself infallible?" And Protestantism has no answers to this question which are not beside the mark or absolutely suicidal. For example, the earliest authority for the authenticity and genuineness of the four Gospels in Irenaeus's testimony consists in this, that we can gather from his language that the Christians of his age held these gospels for inspired, and the works of the writers whose names they bear. But if this be taken to be proof, it proves too much, since the same Father (who, by the way, may have been in the world with the Apostle John, and who at any rate, says that he had known Polycarp) testifies to the foundation of the Roman Church by Peter and Paul; teaches the necessity of conforming to this church "on account of its pre-eminent authority;" teaches apostolic succession; the real presence in the Eucharist; the co-operation of the Virgin in the redemption of the world, in the same way as Eve had co-operated in the fall, and other doctrines which plainly savor of the "Beast."

THE BALLOT IN ENGLAND AND IRELAND.

ENGLISH aristocracy don't relish, the least bit, the recent Ballot Law. It brings them too nearly on a par with the laboring classes. The *London Quarterly Review* bewails the action of Parliament in the matter,

It asserts that elections will come to be regarded as a nuisance, and voting cease to be habitual. Says the writer :

What used to be a representation of classes, we have made a representation of mere numbers. We have definitely handed over to that section of the community which not only is, but must always remain, the least instructed, the least reflective, the most impulsive, and the most misleadable, the preponderating electoral, and, therefore, governing power—a preponderance scarcely felt as yet, but nearly certain to become absolute as the people become conscious of it, and are taught to organize it, and have their attention directed to class objects in furtherance of which they can use it with irresistible effect. We have removed these electors, so far as in us lay, from all the direct and indirect influences of property and superior intelligence, leaving the more sinister ones of class oppression and of priestly promises and terrors to operate all the more powerfully from the silencing of counteracting agencies. We have secured that sluggish inertia shall be the normal condition of this vast electoral mass—a torpor only broken at times by organized and powerful interests, by artificial excitements, by sensational politics, or by small, narrow and noxious fanaticisms. Electoral and parliamentary struggles will be less political than heretofore, and more class and social—as elsewhere, and the only occasions on which a really national vote or decision can be looked for will be when the whole country is wild with rage, or fear, or religious bigotry—just the epochs when the nations is least likely to express itself wisely, or for good. In a word, by Household Suffrage and Secret Voting, by the abolition of hustings, nominations, colors, banners, conveyance of voters, declaration of the state of the poll, and the like enactments, we shall effectually, and of set purpose, have assimilated the representative institutions of England, where alone they had succeeded, to those of continental and transatlantic nations, where they have uniformly failed.

This is consoling to us on this side the big water ; but we were not aware that the ballot had become a failure ! And we think, when they get used to it, it will not be a failure in England. But the writer does not lose his patience entirely until he comes to the Irish elections ; and here is just where the shoe pinches. He says the voter is subject to be intimidated either by the landlords or by the priests—the former he seems to think legitimate enough, but that a priest should advise the voter is beyond endurance. The fear of this is enough to condemn representative government. We have already seen that the *Review* believes the ballot in any—even English or American hands—to be a failure, and we can know better how to appreciate his remarks about the influence of the priests. We print the following simply that our readers, this side the water, may see what amount of prejudice is held by the English aristocracy against the Irish Catholics. Is it any wonder they desire to sever the connection between the two countries ? He says :

Priestly intimidation has one peculiarity which effectually distinguishes it from landlord intimidation, and, indeed, from any other sort of undue influence—it is self-acting. The priest need only say to the Catholic voter,—"Pat O'Shaughnessy, the interests of the Church require that you should vote for Captain Nolan: the welfare of your soul requires that you should support the interests of the Church, of which I am to you the judge and the authorized exponent. I, as a consecrated priest, have the keys of heaven and hell; and according as you vote right or wrong, I pronounce your passport to one or to the other." After this there is no need for him to ask Pat how he has voted. The doom pronounced is a contingent one, and in the simple belief of the poor ignorant elector, will execute itself. If he be a sincere Catholic—and nearly all the Irish peasants are as sincere as they are ignorant—he believes that his priest has really the authority which he arrogates to himself, and can declare and decide his fate in the unseen world; and of course he does not dream of disobeying an order issued under such tremendous penalties. Unless, therefore, the landlord can exercise on his side a corresponding controlling menace, and unless the fear of being turned out of his holding, (being certain and immediate) should prove more efficacious than the fear of penal or purgatorial flames (which are remote, and possibly conjurable by after penance and repentance) the vote conferred upon the Irish Catholic is virtually and simply a vote given to the priest (ballot or no ballot) and exercisable only according to his direction, or with his connivance. Let us lay this conclusion well to heart; for unless some flaw can be exposed in the reasoning, the consequential inference is serious indeed. In any matter in which the priest chooses to say that the interests of his Church, that is, the interests of religion, are involved, the elector, if he be really a believer, has no option but obedience. And in what Irish elections are not the interests of the Catholic Church directly or indirectly involved ? What question, among those that most agitate Ireland at the present day, is not more or less a question between Church and State ? Indeed, we might almost ask, What question, in a Protestant nation with a large population of Roman Catholics, does not, for these last and their spiritual guides, become, almost *ipso facto*, a question between Church and State ?—a question involving Catholic interests, and therefore a question as to which a sincere Catholic is bound to take the opinion and follow the dictation of his priest.

The above needs no comment, as we, in this country, know that it has no foundation, because it would, if true at all, be equally true here. In fact, at the last of the paragraph quoted, he includes all Protestant nations where there are any number of Catholics ! Everybody knows that the priests do not interfere in elections in this country. Of course there is one occasionally, who, like other men, tries to help a friend; and this he has the

same right to do that other men have. If they interfered only the one-half as much with politics as Protestant preachers do, there might be some cause of complaint. But even during the late American war, when all other churches were split, the priests of the Catholic Church went on attending to the spiritual wants of their people—knowing no North or no South. Their action, so different from all others, in this case alone, should disprove all these charges against them. There are people here, as well as in England, who would disfranchise Catholics if they could, and who are keen to circulate any plausible falsehood as a basis for such action.

TRINITY CHURCH OPEN TO VISITORS.

IT seems that Trinity Church, New York, has lately become an exception to the rule that keeps Protestant Churches shut six days in the week, and H. W. BEECHER, in his paper, gives vent to his pleasure at the change. He says :

A slender stream of visitors runs constantly through the doors. Simply as an aesthetic provision, it is well that in this new country, poor in art and especially poor in architecture, such a fine Gothic interior should be constantly open to the public. And Gothic art appeals to the religious sense more than any other. The graceful columns that delight the eye, the lofty arch of the nave, the splendid chancel window, the indefinable solemnity of the whole—all this, with the glimpse of the green old church-yard through the open doors, and the noise of the street subdued to an indistinct murmur, gives an exquisite sense of peace to one who steps in from the rushing throng on Broadway.

And this is all the use there is in keeping the Church open to visitors ? Visitors can go in and admire the architecture ! And they can look out of the window at the green old church-yard ! There is nothing there to worship ! How different the Catholic Church, open seven days, from early dawn to late at night ; no one thinks of the architecture, or the old church-yard, nor of the other visitors ; but each is bent on his own devotions ! Our DIVINE LORD is there in reality ; the eyes of the devout Christian are greeted with images of the BLESSED VIRGIN, of ST. JOSEPH and other saints ; the Way of the Cross and many other things which go to his heart and cause him to fall down and worship the living GOD !

If MR. BEECHER would turn out some morning in New York, at five o'clock, when the mercury stands at zero, and see people, who have to labor through the day, going into the church to spend one moment in the presence of the BLESSED SACRAMENT, if not to receive ; if he would walk into the Church and see how perfectly abstracted the minds of the worshippers are from all worldly things, he might conceive of a higher purpose in keeping the doors of the Church open ! How many people would he get to go into his Church under such circumstances to look at his architecture, or look out of his grand Gothic window on a bank of snow. Here is exactly the difference between Catholics and Protestants. The former have something to go to church for ; the latter have nothing, so far as worship is concerned ; if, indeed, they go to worship, they could do it just as well at home. It has seemed to us that this great difference should bring every Protestant to at once begin to examine into the course of it.

THE ORPHAN ASYLUM.

THE *Alta*, of Monday, has a description of the several improvements now being made in the city, in which we find a first-rate description of the Orphan Asylum, which shows what the Church is doing for the little waifs thrown upon her bounty :

In South San Francisco, on a high hill, overlooking Bay View Park, and commanding as magnificent a prospect as the eye of man can wish to dwell upon, is the Catholic Orphan Asylum, the erection of which was commenced about two years ago, and which is still far from completion, the first of February of next year being about the time when it will be finished. Over \$80,000 have already been expended on the building, and the total cost is expected to be not far from \$250,000. At the present time about sixty workmen, under Mr. F. Crowley, the contractor, are employed on the several works which are now making rapid progress, it being Mr. Crowley's determination to have the structure completed by the time specified.

The foundation of the asylum covers an area of 282 x 204 feet, including an open-centre court measuring 80 x 144. The form of the building is a main front and two side wings, the latter connected by corridors on the first and second stories, which run in a line with the rear extremities. Seventy-two feet constitute the main height of the walls, and there are two stories, a spacious basement and a lofty Mansard roof. The front exterior is irregular, there being a centre projection of twenty-six feet, having in both angles with the wing a tower seventeen feet square, which rises twenty-eight feet above the roof, each tower being finished with finials. All the corners of the building have heavy blocks, and the entire exterior is in imitation of marble, all the joints being channel-moulded, and the pilasters and arches formed of large pieces of smoothly planed lumber. The windows are all mulioned with pilasters and cornices, those of the Mansard having, in addition, pediment tops handsomely finished. On the various angles of the

roof there are finials, and centrally over the front, between the towers, there is a large circular-headed window with moulded architraves and surmounted with a golden cross. It was the original intention to have roof-crests, but this idea was subsequently abandoned, and now the top finish possesses but little ornament, the angles being plainly pitched and the entablature simply but elegantly set off with moulded cornices, the towers only being furnished with brackets. The aspect of the whole exterior, the side and rear corresponding with the front, quiet and substantial, conveying an idea of massiveness and solidity, which, in so large a building, are infinitely more important features than fancy touches, besides being vastly more in harmony with an orphan asylum.

There will be no portico, the main entrance being a double doorway in a recess, having plain pilasters and circular pediment caps, and conducting directly to the vestibule, 20x30. The basement, which rises four feet from the ground, and has circular-headed windows, will consist of a play-ground occupying the whole left wing, a dining-room, 50x107, for the orphans, two separate dining-rooms for the sisters, a kitchen 54 1-2x37 1-2, scullery and eight store-rooms. On the first floor the vestibule opens to a corridor eleven feet wide, and running through the centre of the main front, the right division of which will be divided into private and public offices and a small sitting-room, and the left into a public reception-room, 25x30, and two private bedrooms. In the rear of the corridor, these will be two dining, one sitting and one bedroom, which will all look out on a wide piazza facing the open court. The left wing will be a lecture-room, 65x112, and a small front store-room, and the right a dining-room of smaller dimensions with pantries in front. Massive stairways, made of Spanish cedar, located at each end of the corridor, and back stairs in the rear extremity of each wing, will conduct to the upper stories. The main centre of the second floor will likewise be divided by a corridor, the front of which will comprise seven rooms, which are intended for purposes of recitation and music, and the rear will be a large clothing-room, opening on another piazza. On this floor the left wing, which will also have a dividing corridor, will consist of seven class-room and two stores ; and the right, divided by a similar corridor, of three sewing-rooms, two stores, a kitchen and two infirmaries, beside bath-rooms and closets.

As to the Mansard, a dormitory, 102x60, with a lavatory in the rear will embrace the whole central front, and each wing will also be a dormitory of equal size, 60x112, with clothing-stores in front and bath-rooms in the rear of each. Octagonal water closets, it should be mentioned, will run the whole length of the building at the extremity of each wing, and nothing that is essential to the convenience or comfort of the inmates will be omitted.

All the walls will be plainly plastered, the only pretense to ornament being in the vestibule, which will be provided with cornices and a paneled ceiling, with a centre-piece. The whole interior finish, in fact, will be of the simplest character, nothing suggestive of elegance or luxury being attempted, even in the private sitting-rooms, while the dormitories, which will be immense apartments, will, so far as the walls are concerned, be entirely naked.

At present, the whole exterior, with the exception of a small portion of the rear, is virtually finished, and Mr. Crowley, who takes the liveliest interest in the progress of the building, is almost daily on the premises, either with or without Mr. T. J. Johnston, the architect, giving impetus to the work, and William Corcoran, the builder, is displaying great activity. During the next five months about \$120,000 will be expended on this asylum, and at the end of that period it is safe to say that the Catholic party of San Francisco will possess an orphan institution which will be a standing monument to the charity of the age.

Few sites than that on which this mammoth building is erected are more beautifully located. The situation is healthy and commanding. Bay View Park, fine residences with horticultural surroundings, cosy cottages in peaceful isolation, market gardens green with vegetables, horses and cattle grazing in undisturbed quiet, sundry windmills scattering sunbeams in their revolutions, a pretty church pointing its spire to the heavens, peaked hills rising on either side and a stretch of water in front, are all seen from the asylum, furnishing a picture bright and varied enough to make an orphan's heart joyous and hopeful in spite of the desolation of his young life.

THE EXILES' CARD OF THANKS.

To the Catholics of San Francisco :

ON the eve of our departure from the hospitable shores of California, I feel duly bound to address, in my name, as well as in the name of the Religious Community of the Capuchin Friars, exiled by the present revolutionary Government of Guatemala, and of the Dominican Fathers, a parting farewell to all the good citizens of San Francisco, who, during our sojourn in their midst, have never ceased to give us the most splendid testimonies of Christian sympathy. Words fall short of expressing our admiration of the religious spirit by which the Catholics of California are animated, and our gratitude for the many favors bestowed on us by them. Indeed, our hearts were far from anticipating the kind and generous reception we have met in this land of true freedom. Poor and strangers, and with no other title to your sympathy than the fact of our being sufferers in the cause of God and religion, we were, beyond our merits and expectations, greeted by you with friendly love ; we heard from your lips words of consolation and hope, and saw the hands of the rich and poor opened to aid us in our destitution. Yes, in your midst, Catholics of San Francisco, we forgot for a while the sadness of exile, the hardships of a long journey, and the uncertainty of a gloomy future. We saw many eyes moistened with tears of pity and compassion for us, and we, too, raised up to Heaven our eyes, moistened with tears of joy, to bless the Celestial Father, whose loving Providence never ceases to watch over His children.

Were it in our power, we would gladly consecrate our lives and labors to the spiritual welfare of the Catholic community of this city. But circumstances beyond our control compel us to

leave this land, where we have been witnesses of so tender piety, and so generous charity. Wherever it shall please Divine Providence to call us, we shall never forget the numerous demonstrations of your kind sympathy. Wherever we shall find a home, we shall tell of your Christian fervor and your generous hospitality; and we shall add, that whilst in the name of religion you came to the aid of the poor exiled Friars of Guatemala, in the name of liberty you have protested against the despotism of those who usurp its sacred name, to mask their wicked deeds of tyranny.

Catholics of San Francisco and California, you have our deep admiration, our heartfelt thanks, and our fervent prayers. Gladly would we know the names of all our benefactors, and leave behind us an honorable mention of them. But this is not in our power. We shall limit ourselves to mention only the Jesuit Fathers, whose guests we have been for two months and a half, and who have lavished on us their tenderest cares. As to all the rest, we shall confidently say that their names are written in the hands and in the heart of that God who receives, as done to Himself, what is done in behalf of His suffering servants.

FR. SEGEMONDO D. MATARO,
Guardian of the Convent of Guatemala.
ST. IGNATIUS COLLEGE, Sept. 14, 1872.

LECTURE AT UNION HALL.—The Directors of the Sunday School Union have solicited Father Buchard to deliver his lecture on "Woman Suffrage" for the benefit of the Sunday Schools. Father Buchard has accepted the invitation, and will deliver the lecture at Union Hall, which, through the generosity of Peter Donahoe, Esq., has been tendered gratuitously, on the 10th day of October. The well-known ability of the lecturer will fill the hall. Father Buchard, by means of his lectures, always for some Christian or worthy object, has done much to relieve suffering and to help the cause of education.

LECTURES ON FREEMASONRY.—Father Buchard had intended to finish his excellent course of lectures on Freemasonry, on Sunday last, but time would not permit him to bring his subject to a close, and he will continue the subject on Sunday at the half past ten o'clock Mass.

REV. T. C. BECKER.—We regret to learn that Rev. Father Becker, of Nicolaus, hearing that his mother was not expected to live, had to start overland for Missouri on Monday last. He will remain away from his church but a short while.

SPIRIT OF THE CATHOLIC PRESS.

"THE secret of Bismarck's persecution of the Church" forms the subject of the leading editorial in the Boston *Pilot*. The editor is not astonished that the great Chancellor, in the first flush of his recent victories, should turn to the Church and attack her," and says:

History repeats itself. What has been will be. Proud conquerors have attacked the Church from the beginning, and they will continue to fight with her to the end. Her apparent weakness is a temptation which they can not resist; they forget alike the failure of their predecessors and the prophetic warning: "They shall fight with the Lamb, and the Lamb shall overcome them."—Apoc. xvii. 14.

But the world, though it blindly applauds Prince Bismarck, is at a loss to find out the special motive which causes him to make war on the Church and to expel the Jesuits from his realm. Archbishop Manning is "interviewed" and asked for an answer. Has the Church harmed Herr Bismarck? Have the Jesuits incited him? Have the Bishops abused their powers and privileges, to his detriment or that of the State? No. On the contrary, the Church teaches her suffering children, who are his subjects, to obey him, though he persecute them. But at the same time, she will not acknowledge that he is omnipotent; like the Hebrew youths, she will not adore the statue which Nebuchadnezzar may set up, and Nebuchadnezzar will cast her into the fiery furnace of persecution.

The complaint of Prince Bismarck against the Church, reduced to its simplest expression, is, that she defines, for her children, in decrees of Councils and otherwise, the rule of their faith and of their moral conduct. God, through her and in her, has put a limit to the power of temporal sovereigns (but only when this power would be excessive, and His law would be slighted) and those of them who would be unfettered and uncontrolled instinctively turn against her to destroy her, or at least to weaken her power and take away her independence. Ambitious rulers invariably discover the desire and the intent to be high priests as well as chief civil magistrates and military commanders, like the old Roman Emperors, and history shows each of them, in his turn, anxious to form a national church entirely subservient to his will, or at least to enslave the Catholic Church.

The liberty which the Pope and the Bishops used in the late Vatican Council to make practical decrees, and their fearless opposition to some of the prevailing errors of the day in Germany, irritated Prince Bismarck. There was there too striking an evidence of the Church's vitality and spirit of independence. Therefore he must reduce her, and force her to be his slave and his tool, or else he will destroy her.

"Before Jesus Christ," says Lacordaire, "the human conscience was weak; it had betrayed the trust which was confided to it." Hence, among the Jews alone, of all ancient people, was there ever any resistance to despotic oppressors of conscience. "But Jesus Christ renewed conscience: He gave it a power it did not possess before; He commanded it to obey God rather than men; He armed it with martyrdom against human sovereignty degenerated into tyranny." And of the spiritual power of conscience thus raised up and reconstructed, He gave the guardianship not to the State, but to the Church. Hence, ambitious statesmen and warriors, despots of every kind and degree, in their insatiable thirst for more power, strive to possess themselves of this sovereignty of conscience, and find-

ing the Church in their way and in possession, they endeavor to enslave or to destroy her. They must wrest from her the guardianship of the Christian conscience confided to her by our Lord, and society, disregarding their best interests, frequently applauds these their enemies, as if it desired to be again what it was under the despotism of the rulers of old, or what it is to-day wherever the influence of the Church does not protect it. Behold the reason of the zeal and fury of so many rulers against the Catholic Church! Behold here, as Lacordaire continues, "the cause of that large wound in the body of the Church, the cicatrice never dry, from which flows continually the most pure and persevering blood which has ever been shed for mankind."

The ambition of Prince Bismarck is the secret of his ill-will and hatred toward the Catholic Church. Reasons founded on the disloyalty of his Catholic subjects, lay or clerical, he has none. He wishes to do away with all checks to his inordinate love and exercise of power. He must crush all who dispute his right to do whatsoever seemeth good in his own eyes.

On the anniversary of the Massacre of St. Bartholomew, many Protestant papers repeated the many slanders concerning this affair, which gave our Catholic contemporaries a chance to "say" back. The *Catholic* goes into a long review, in the course of which the editor says:

Here lies the whole story of the time and the deed; here too is recounted the simple truth, devoid of passion or prejudice. We reject the criminality or the action; it can not be justified; and it can be palliated only in a certain measure by the facts. The massacre of St. Bartholomew's day was not the sequel of a premeditated plot, nor can the Catholics of France be charged with it. It was but the effect of an angry political ebullition fanned into a wild outburst by a desire to revenge palpable wrong. The wicked persecution of the Catholics on the part of the Calvinists had inflamed the popular mind, too, to violent proceedings in other cities; but the king, so far as the provinces were concerned, should not be held responsible, no more than should the Catholic Church, which condemns king and peasant alike, albeit Catholic in name, for the heinous crime. The difference between the dates of the massacres committed in the provincial sections of France should conclusively prove the absence of concerted and long-decided plans. We have stated elsewhere in this article that the number slain during this period of turmoil and excitement has been mistated, and, we fear, wilfully, by Protestant statisticians. In relation to this subject, the "Reformed Martyrologist," after proceeding to the ministers of the various towns in which the massacres had taken place, tells us that he "could but find seven hundred and eighty-six names"—an authority that should have much weight with Protestants. A great difference between the latter figures and the usual newspaper and pulpit one of seventy thousand! If there be anything plainer than another in connection with the matter, it is that religion contributed not a single motive, incentive, or inducement to its projection. In the plot there can be found but the animosities, the feelings of revenge, and the pusillanimity of the ruler of the kingdom and his counselors, and the plea offered to shield their shocking guilt was the conspiracy alleged as active against his dynasty on the part of the Huguenots. Not one of the spiritual guides of the people was consulted about the illicit decree, but, after the massacre and prosecution had taken place, with that hospitality and Christian charity visible at all times in the Church, they consoled with the afflicted, and opened their doors to the miserable and distressed.

The *Catholic Herald* maintains that the priesthood of Ireland, have been shamefully slandered, and thinks the prosecution of Bishop Clonfert will tend to place them in a truer and better light. Says the editor:

The prosecution of the Bishop of Clonfert gives additional interest to the Galway judgment, in so much as it tends to develop facts which are calculated to place the Irish priesthood in their true light before the world. That this body has been shamefully slandered is most true. The English people, (and through them, the Protestant world) have been led to believe that Ireland is suffering under the rule of a body of men educated in Catholic seminaries and trained to consider themselves the express agents of the Pope, and bound in conscience to force his peculiar political views upon the people. This idea has become so popular with a certain class of people that when it is proclaimed by their orators, whether from the rostrum, the pulpit, or the stump, it is hailed with enthusiastic applause. This is a great mistake. The Irish priesthood is loyal to Ireland—is loyal to its faith—is ever solicitous for the welfare of its people, many of whom are kept in ignorance by British rule, and, being able to quickly discern the most galling of spectacles—the government of the poor by an unsympathizing and hostile rich—the priesthood of Ireland has become the champion and protector of their poor and down-trodden people.

In the various political contests the priesthood has not, as a rule, sustained a Catholic candidate, simply because he was a Catholic. The Catholic Irishman has never refused to follow a leader because he was not a Catholic. The history of Ireland affords innumerable examples of this. Has the Irish priesthood or the Irish laity ever questioned the purity of the motives which introduced Robert Emmet to seek to liberate his country? If the Irish priesthood had recognized the right of revolution on the part of a people oppressed beyond endurance, it has not failed, also, when that revolution promised nothing but fruitless bloodshed, to counsel patience and to enforce the great Catholic principle of obedience to the powers that be, even at the risk of having their own love of country questioned by the hot-headed and unreasonable of their own people.

If British Judges and British Lords desire to do away with clerical interference in politics, let them commence the work by giving the people of Ireland a fair share of their rights as British subjects. If they satisfy the Irish people, they will satisfy the Irish priesthood, and if in making the concessions to

which the people of Ireland are justly entitled, British officials cease their wild insults to the creed of that people, they will soon find the priesthood leaving political issues in the hands of lay leaders whose objects will not tend to the independence of Ireland, but to the perpetuity of the tenure, the creation of a civil service which their sons will learn to fill, and filling which, become in turn the true representatives of the Irish will, and the promoters of the thorough development of Irish resources. Let England do her duty toward Ireland, and she will have no cause for complaint against her priesthood.

THE *Western Watchman* calls for candidates for the work of Christian education; for recruits to swell the ranks of the Brothers of the Christian Schools. It remarks:

There is scarcely a city or town in the country that is not to-day clamoring for the Brothers. As many as fifty places in this State need their services. Pastors in this city want them for their parish schools, and pastors in the country want them for schools which they are building. We want them at Hannibal, at Edina, at Chillicothe, at Brookfield, at Kansas City, at Leavenworth, at Jefferson City and at Springfield. In Illinois the number of towns on the list of applications are more than two score. As many as half a dozen bishops are petitioning in vain for a few members of the Order. It is utterly impossible for those demands to be answered. In the Novitiate of this province there are now but twenty-two novices, and that number will scarcely fill the gaps made by age and death. What is to be done? The priests of the orders seldom, if ever, send a candidate to the Christian Brothers, naturally preferring to supply their own necessities. The Brothers have to rely solely on the kind aid and assistance of the parochial clergy.

There are many young men of religious aspirations, who are rather advanced in years for the necessary studies preparatory to the priesthood. In a great many cases it were better to send a young man of twenty-three or four to the Brothers' Novitiate, where he can begin the work of God in a couple of years, than to send him to a seminary, where it may require ten years to overcome the difficulties of a clerical curriculum. Of course the need of priests is paramount, and should take precedence over every other consideration; but where there is a notable case of retarded education, or a disposition suitable, we regard it as the duty of the pastor, not only to encourage, but to inculcate and foster vocations to the Christian Schools. We speak thus emphatically because, if something be not done, and that quickly, many of the schools now conducted by the Brothers will have to be suspended.

THE *London Tablet* urges thorough organizations of Catholic Unions. It says:

In order that an association should be widespread and powerful, something more than the highest motives should be called in to bind it together. The promotion of temperance, the registration of voters, and the support of the press are all excellent aims and of a radically important character. But together with these, the material interests, dwelt upon in the American circular, ought to be well considered and carefully worked. The guilds and associations in the middle ages, under patron saints, worked upon this principle. And if you examine the societies of the Odd Fellows, the Foresters, the Druids, and other similar associations spread throughout the kingdom, or if you converse with any of their members in a railway carriage, or elsewhere, you will find how real an interest they have in the society of which they are members. Their meetings are always well attended, and their ceremonial is always attractive. These are really benefit societies. Now it seems to us more important than we can say that our new Catholic Association, in order to secure a permanent success, and not one of those brilliant flashes in the pan with which we are all so well acquainted, should lay great stress from the outset upon the beneficial character which it intends to assume. It is simply common prudence to profit by the experience of the past and of the present.

DISCUSSING the University question, the *Tablet* says:

Some of these professors, like Dr. Newman, come from Oxford, some from Cambridge, some from Scotch Universities, some from Dublin, some from the Queen's Colleges, some from the College of Science, some from the Board of National Education, some from France, some from Italy; all the great institutions of the Empire had, in fact, contributed to the chairs in the school of arts of the Catholic University. This fact supplies a further answer to the slanders, that Irish Catholics are narrow-minded or national, and shows, clearly, that no cramped national jealousy influences Irishmen in the matter of education. Great and good names have been connected with the Catholic University, but discussion of their merits is, evidently, beside our object.

No discussion of the claims of the Catholic University could be complete which did not deal with the question why Dr. Newman ceased to be rector. We will supply the answer. Dr. Newman accepted the office of rector of the Catholic University under the direction of the Holy See, and with the determination to resign it within a few years, when the enterprise should have been floated. All sorts of reasons have been assigned for his resignation, and they may be answered thus. No difference, no disunion, arose between Father Newman and the Irish Bishops. He had stipulated that, when he had started the university, he should be allowed to resume his wonted life as a son of S. Philip Neri, and insisted on the fulfillment of this engagement. This, in brief, is the whole story. Contention with the Irish Bishops, disagreement with the professors, conflict with the staff, there was none. No man that ever ruled a university was more generally, more loyally, loved by the staff under him than Dr. Newman. When he left, the staff of the university rose, as one man, to honor him; while to this day his name sounds stirring to all that had taken part in the early struggles of the university. That he received bad treatment from the Irish Bishops, that the staff of the university quarrelled with him, or that any grave misunderstanding arose between Dr. Newman and the people of Ireland, is absolutely false and wholly destitute of foundation. The intercourse,

public and private, of Dr. Newman with the Bishops, and with the Staff of the Catholic University, utterly falsifies such a supposition. The withdrawal of Dr. Newman from the rectorship of the Catholic University was, therefore, a matter purely personal, and in no way connected with quarrels or disagreements with either the Bishops or the Staff.

The chairs named in the Catholic University are those suited to a great seat of learning of the kind. The breadth and scope of their teaching is unquestionable. It remains to show what results have arisen from the Catholic University in the eighteen years since its foundation, results which we shall state in our next article.

OUR San Francisco contemporary, the *Monitor*, of last Saturday, has the following, under the caption of "Unhappy Spain:"

Surely, grand old historic Spain has fallen upon gloomy days! An irreligious Savoyard sits upon the throne that should be occupied by a "Most Catholic Monarch." It is true she does not bear the foreigner's yoke very submissively. The Carlists, adherents of the legitimate sovereign, are not yet utterly stamped out, notwithstanding all declarations to the contrary, and they still maintain a heroic protest against their country's degradation. But it is evident they are few, and have no earthly chance of dethroning the usurper. Spain, in the person of her present ruler, is bound to the wheels of Italy's chariot, and whithersoever Victor Emanuel drives, she must perforce follow. It is the first time in all history that the world has witnessed such a spectacle. There was a period when Spain dominated throughout Italy, and her soldiers were masters from Milan to Naples; now Italy dominates Spain, not, indeed, by the valor of troops, but by the subtle intrigues of diplomacy. Volumes have been written about the decadence of Spanish glory, but no man dared question Spanish honor. That is gone, too, now, and nothing remains but the shame of a slave. And, beyond doubt, the very depths of shame were reached when Catholic Spain protested against his Holiness the Pope being allowed to take refuge from his persecutors at Pau. This place was too near the Spanish boundary, forsooth! Amadeo, worthy son of an excommunicated father, is afraid of an old man, eighty years of age, whose only weapon is a crucifix—afraid of the Sovereign Pontiff, of the venerable successor of St. Peter! He would not allow him even to approach the Spanish frontier, and Spain, once the most gallant and devoted defender of the Church, consents to this mean, miserable, and cowardly piece of persecution. Truly, indeed, is the glory of the nation over which Isabella, the Catholic, once ruled, departed.

"WHO WILL BE THE NEXT POPE," forms the subject for the leading article in the last *Reflector*. After showing that all the rumors concerning the person who is to be next Pope, are necessarily without foundation, the *Reflector* says:

The finger of God manifests itself on those solemn and important occasions; and no matter how men plan and scheme, they are still only instruments in the hands of God to carry out His immutable decrees. It is a historical fact, that the Cardinals, time after time, entered the Conclave determined to raise to the head of the Church certain remarkable dignitaries, but the Holy Ghost—that invisible protector of Christ's Church, interfering and directing the destiny of Peter's bark, some unknown friar like St. Celestine, or some holy recluse like St. Nicholas, would be summoned from the cloister to assume charge of the helm. The Roman provinces have repeatedly surrounded the Vatican with armed soldiery, threatening death to the Cardinals unless a Roman would be proclaimed Sovereign Pontiff; but the Almighty God, who never permits His Church to suffer from human violence, only in accordance with His eternal decrees, would so dispose the minds of the electors that a Neapolitan, like Bartholomew, archbishop of Bari, or a Spaniard, like Alphonsus of Valencia, or a Frenchman, like the Cardinal de Beaumont en Valée, would receive a plurality of votes. Kings have schemed and planned to secure the papal coronation of their favorites; have had recourse to every strategy to corrupt the Cardinals, that they would further their base and sacrilegious purposes; but Christ has watched over, with particular care and interest, His Vicars on earth. Those very Popes whose elections were so applauded by temporal rulers, from sinister motives, have, almost without exception, proved themselves the boldest champions of the inviolable rights of the Church, and the most worthy successors of St. Peter.

Henry II, of England, congratulated himself upon the elevation of Adrian IV and Alexander III to the Roman throne, but they became quite different persons in his estimation. St. Thomas, of Canterbury, told this worldly potentate that, "Should God permit him to be Archbishop of Canterbury, he should lose his royal favor and incur his severest anger." So he did; and so did the Roman Pontiffs. It was the same with the Monk Hildebrand and Henry IV, of Germany. It was the same case, in a great measure, with Clement V and Philip the Fair. The Sovereign Pontiffs present such an array of holy and learned men, no less celebrated for their virtues than for their profound and extensive erudition, that the Holy Ghost must needs have inspired their election. No alarming crisis has taken place but God has always had a Pontiff able to meet it. No persecution has harassed Christianity without finding a fearless soldier in the Bishopric of Rome; no errors have crept into the deposit of faith, no heresy has raised its head without receiving a deadly blow from the City of the Seven Hills. We admit that many of them have not been canonized and never will be; the lives of a few of them were unworthy, not only of the Papedom, but even of the sacred ministry. The exceptions, were productive of incalculable blessings and spiritual good to the welfare of religion; they serve, too, to demonstrate that the Supreme Pastor may be wanting in virtue but indefectible in faith, as men are peccable, heirs to human weakness, and prone to sin, but orthodox in their belief and infallible in explaining the Christian faith and teaching sound morality.

It may seem strange when we venture the assertion that the election of each and every Pope was the work of God and in

perfect harmony with His eternal decrees; it may grate harshly on the historical reader as he runs over in his mind ecclesiastical records, but the assertion is none the less true. Our divine Master called to the holy vocation of the apostles twelve men of Judea, and marvellous to say, in that small band there was an unfaithful one, a deceitful one—Judas Iscariot; such a numerical proportion can not be found in the long and unbroken chain of Roman Pontiffs, whom Gibbon, the infidel, can not but admire in his awe and bewilderment, as he scans the sacred pyramid.

THE *Catholic Advocate* has an article on the dangers to incompetent readers, the concluding paragraphs of which we quote:

Whosoever, therefore, reads indiscriminately, without having fixed principles, a good stock of historical knowledge, and a considerable spattering of the various sciences, is drifted at the mercy of wild opinions. Not only will he make no progress in the pursuit of knowledge, but also fall into errors which he can not possibly avoid.

It is to this fact that the association of shallowness of mind with considerable talents is attributable; and it is for the same reason that infidelity is more rife among certain middle classes who have not learned enough to know that they know nothing. A little learning is a dangerous thing.

ROME.

August 17.

THE SUPPRESSION OF THE RELIGIOUS ORDERS.

THE guarantees are beginning to be very awkward difficulties for the Italian Government, and as the time has now come to do away with the exceptional position of the Pope and the Catholic Church in Italy, some plan must be devised for keeping up a semblance of right and justice. It is true that the law of the guarantees, as everything else done by the Government, has been made to deceive the world at large, and consequently a good deal of tact must be used in interpreting the existing laws in favor of the Church as meaning the opposite of what the public understand by them. The suppression of the Religious Orders is a question that touches the independence of the Pope, and many think that if they are put an end to the Holy Father will immediately leave Rome. It is very clear, however, that the Religious Orders are to be suppressed, and it is said that the Ministry are quite agreed upon it. The public, however, must be prepared, and consequently the mob have received the *mot d'ordre*, and whenever an assemblage is got up, either to show sympathy with Amadeo or to intimidate Catholic electors, the cry is always "Death to the Jesuits, down with the Religious Orders." The press has also been put in motion, and every day the vilest calumnies are published against the Religious. The Government imagine that on the ground of public morality the world will approve of the suppression. Another excuse is that of public utility. The convents and monasteries are required as habitations for the poor, and the funds are wanted for their support. It is a fact, however, that throughout Italy not a single house of the many that have already been taken possession of has ever been appropriated for the poor, and the funds that have been seized are not nearly sufficient to pay the employees and others that have the management of them. The statistics of crime in Italy during the last few years show how poverty has also been on the increase. In all the provincial towns in Italy where the Religious houses are not used as barracks or museums, they are shut up and left to decay. In spite of the telegrams to the contrary, it is satisfactory to see that in almost all the provincial and small towns the Catholic party has won the elections. This is, of course, a great advantage as far as the schools are concerned, as it will at once put a stop to the infidel teaching which has been introduced into so many. There has lately been a meeting of the heads of the Party of Action at Capra, and it has resulted in a letter signed by Garibaldi, in which the political programme of the party has been put forth. Up to the present time all that they have wished or ordered has been carried out in Italy, and it remains to be seen whether the Government will give in or resist on this occasion. The letter is nothing less than Communism, and in a short time some action will be taken for carrying out the plan they propose. All the Republican papers are writing in the same strain, and a large meeting is to be held in the Coliseum before long, to which delegates are to be invited from all parts of Italy. Those who have hitherto thought that it was such a mistake for the Pope not to conciliate and come to terms with Italy, and that his spiritual power would gain so immensely by giving up the temporal, will soon be able to judge of the expediency of such an act, and will perhaps confess that, after all, the Pope is right, and that they were deceived with regard to the honesty of the Italian Government.

THE "MADONNA DEL TUFO."

A beautiful ceremony is to take place next Sunday at the little sanctuary on the Alban Hills, so well known to many of your readers under the name of Madonna del Tufo. The Chapter of St. Peter's has presented a

crown of gold to the picture, and the ceremony is to be performed by his Grace Mgr. Howard. Besides a Trio of preparation, the *festa* will continue during the whole of the week. Every year, pilgrims come from all sides to offer their devotions at this sanctuary, and this year, owing to the functions and to the special prayers which are to be said for the Holy Father, the crowds will be larger than ever.

Last week the death of one of the Italian deputies and the editor of the *Opinione*, from malaria fever, has caused a great panic among the employes of the Government. Both were carried off within three days, and the numbers who are suffering from the same disease at the present time in the hospitals has given great cause for alarm.

EXPROPRIATIONS.

As a specimen of municipal justice in Rome, a quantity of land has been expropriated, near the railway station, for building purposes. The properties adjoin each other, and are held by Douliulio Torlonia, M. Weil-Schott, M. Giacosa, Mgr. de Merode, and the Carthusian Fathers. The three first are laymen, and receive four francs a square yard, Mgr. de Merode two francs, and the Carthusians a franc and a half.—*London Tablet*.

TEMPERANCE—CLEVELAND CONVENTION.

ADDRESS OF THE PRESIDENT OF THE CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

IT is not unknown to the Catholic world in general, and to the people of America in particular, that a Convention of Catholic Total Abstinence Societies of this country was held in Baltimore, Maryland, on the 22d and 23d of February of this year. The press of this continent and of Europe has laid the proceedings of that convention before the people of both hemispheres, and temperance men, the world over, have hailed it as the opening of a new—a brighter and happier—era for the cause which they advocate, and of which they are justly proud. A Union was then and there formed, under the title of "The Catholic Total Abstinence Union of America," which was, and which is, intended to include all the Catholic Temperance Societies on this continent. Its Constitution and By-Laws have been approved by bishops and priests, as well as by laymen, thousands of whom have, through their Societies, enlisted under the banner of this Union. Catholics and non-Catholics have helped, and they do help, this Catholic movement in the sacred cause of Temperance. All right-thinking men wish it "God speed;" and, above all, the grace of God has satisfied and fortified it.

It was a happy thought to hold that Convention in historic, primatial, Catholic Baltimore, the chief city of grand, magnanimous and magnificent Maryland, whose motto is "*Crescite et multiplicamini*." And, thank God, Temperance has increased and multiplied throughout all the length and breadth of the land. The light which was rekindled at the foot of the grand altar of the Cathedral of Baltimore, increasing in value as it ascended to the dome, has shed its benign influence over every part of our country; it has darted its rays all around, from the east to the west, and from the north to the south; and I have every reason to believe that it will shine in meridian splendor over our next Convention; for, to use the words of our last Address, "from the icy regions of the north to the sunny plains of the south, and from the blue waves of the Atlantic to the golden sands of the Pacific," temperance societies have sprung up "as it were by magic"—State, metropolitan and diocesan Unions have been formed where they did not exist before, and temperance men knew each other by our Union badge. There is now a bond of union between them, however distant on this continent; there is a sympathy between them, however separated here; there is something by which they become at once acquainted, and by which they see "in the face of a stranger the features of a friend." From New Brunswick to Texas and from Rhode Island to California, temperance societies and unions have been formed. Thus, under the blessing of God, has the good work gone on, and thus has the movement progressed to give glory to God and happiness to our fellow-men.

Temperance has always been a cardinal virtue. The Catholic Church has preached it from the beginning. Rev. Theobald Mathew, justly styled the "Apostle of Temperance," advocated it for years, both in Europe and in this country; and to his efforts, aided by the grace of God, the present movement is mainly due.

I will not here attempt a eulogy of our glorious apostle. It has been repeatedly written by more eloquent pens than mine—yes, by non-Catholics as well as Catholics—and his fame has reached the remotest corners of the civilized world. The name of the venerable Father Mathew is never forgotten by advocates of the temperance cause; and I feel that, from his high throne in Heaven, he is to-day blessing the temperance men of America.

In accordance with the resolution adopted in the final

proceedings of the Baltimore Convention, the Second General Convention of the Union will be held in Cleveland, Ohio, on the 10th of October next. To this Convention you are urgently requested to send delegates—one for each Society, and three to represent each Union. Only societies in the Union of America will be entitled to representation and to vote. It is, therefore, important that each Union and Society make application for admission at once to the President, or in Cleveland, before the meeting of the Convention, which will be held in Father Mathew Hall in that city.

The programme for the Convention will be published next week.

I consider it necessary to urge you on to still greater efforts in the cause of temperance. Your zeal is well known; you deserve praise for it; and it is hoped and expected that every Catholic Temperance Society, whether in the United States or Canada, will be represented in the approaching Convention.

Respectfully,

JAMES McDEVITT,
President C. T. A. U. A.

ST. MATTHEW'S CHURCH, WASHINGTON, D. C.,
September 9th, 1872.

THE ELECTIONS IN ITALY.

OUR readers are aware that Our Holy Father the Pope seemed recently to advise, or at least seemed willing that the adherents of his cause in Italy, especially in and about Rome, should enter the lists with their opponents at the polls, and endeavor to elect to office men of their own party. The elections have been held, and the friends of the Holy Father and of order have been signally defeated.

The press of this country and if England takes it for granted that the result of the elections is the true expression of the will of the Italian people, and editors and their foreign correspondents, whose leanings are all in the same direction, point with especial satisfaction to the figures presented in the returns of the polls of the City of Rome to prove that, even in his own city, the Pope is without power, without influence, and without sympathy.

We have been at some pains to find out the true significance of the elections, and, though we may be mistaken, we declare, in all sincerity, that we do not and can not accept the vote cast at these elections as the test of the feelings of the Italian population.

In the first place, in Italy, as in most countries where the right of suffrage is a new thing, it is notorious that the better class—the friends of order and religion—take very little interest in politics, which they either despise or disregard, and no coaxing, however earnest and persistent, can induce them to take part in the elections. Out of the whole number of voters in Rome, not one-half were registered. Of these only one-half actually voted, and of those who did vote two-thirds were in the employ of the government.

The abstentionists urge in justification of their conduct, that they object to make use of their right to vote or be voted for, because the active exercise of that right would force them into contact with a certain class of their fellow-citizens whom they do not wish to meet, either at the polls or anywhere else. This plea may be an insufficient excuse where interests so momentous are at stake; but we all know that substantially the same reason is driving gentlemen out of politics here among ourselves, and must ever prevent ladies from exercising the right, which foolish legislators may give them, of contending with their rough-and-ready brothers in the caucus-room and at the polls.

Besides, it must be borne in mind that the Italian Catholics who would go forward to vote must not only face a rude and hostile crowd, but must encounter and brave direct intimidation and persecution. It is said that our government is *obliged* to protect the Negro and the poor White in their right to vote in our Southern States, where the former slaveholders and rebels are at such a disadvantage. Who will protect the Italian *papalino*? The anti-Catholics are in, and they wield all the power of government influence, and have, besides, a large army of soldiers ready to vote the government ticket, or to threaten the *papalini* according to the orders they receive.

It appears that at the recent elections the Italian Government made a show of fair play, because it knew well that the causes just alluded to were sufficient to make its victory certain. But no one, who has followed the course of events in Italy for the last ten years, can, for a moment, doubt that, if necessary, the Government would have lead recourse to the mendacity and dishonesty which made Italian unification easy, and that, if the Catholic party had turned out in large numbers to go to the polls, the same disgraceful expedients would have been resorted to that were used a little while ago to cheat the Italian people, and to deceive the unreflecting readers of the newspapers all over the world. When the

plebiscite was held in the annexed provinces, and Italy was declared united by the unanimous suffrage of that people, which had to vote in the presence of a large hostile force, and in defiance of its threats, or not vote at all, and were obliged to present their ballots to Government officials bound to bring in returns that would satisfy their despotic masters, the Piedmontese monarchy showed how little it cared to gather the true sense of the Italians.

We do not believe that, in the present condition of Italian affairs, any true test of the feelings of the people can be taken from the polls—at least when the Government and the Catholic party are the contestants. We must look elsewhere than to a ballot-box, placed in the hands and under the control of one of the parties interested, for a solution of the difficulties with which the cause of our Holy Father is surrounded. But when the people of the Papal States are free to express their will, we feel sure that the plebiscite will be as powerless to hold together the provinces which Victor Emmanuel has seized as it was to keep Louis Napoleon on the imperial throne which he usurped, when circumstances made the French people free enough and bold enough to declare that he was not their choice, but their lawless and self-imposed master.—*Boston Pilot*.

SOUTH AMERICA.

THE following items are among the latest advices from South America:

Messrs. Watson and Meiggs, of Valparaiso, and Don Marcial Martinez, of Santiago, have obtained a privilege from the Bolivian Government for the construction of a railway from Mejillones to Caracoles. The price, including stations, rolling-stock, wharf at Mejillones, water condensers, etc., is \$40,000 per mile. The total length is about 100 miles. The works are to be commenced six months after the date of the contract.

Permission has been conceded to Mr. Charles E. Wilson to put up along the Bay of Valparaiso an aerial railway, upon wires affixed to posts at certain distances. It is to be put up without prejudice to the rights of third parties.

The small-pox epidemic still continues, and appears to be steadily spreading along the coast, as well as at some places in the interior. In the district of Los Angeles it has made its appearance.

At Antofagasta there has been a great rain storm, lasting three-quarters of an hour, accompanied by very large hail-stones. The people were terrified at the unusual occurrence, and believed the world was coming to an end.

At Caracoles there was an earthquake at the same time, which lasted several seconds.

The mining districts of Caracoles are wild places, and men live in anything but a civilized way. Many crimes are committed which will probably never be told or recorded. One of the mines, that of San Domingo, at Bella Vista, was attacked by a gang of miners on the 6th ult., and fourteen bags of ore were carried off. The manager of the mine and his son were bound by the thieves while they effected their robbery. It is said that thieves intended attacking other mines, but were afraid to do so.

The *La Republica* of Santiago, Chile, of the 25th July last, announced that, by telegram news, had been received there that the difficulties had been satisfactorily arranged, and that the government of Brazil had replied to the note of the Argentine Minister of Foreign Affairs and courteously received the Plenipotentiary of that Republic. The Transandine Telegraph, by which the news was conveyed, was inaugurated on the 26th of July, and the news has given much satisfaction in Chile, that all likelihood of war is thus averted.

The whole line of telegraph between Buenos Ayres and Valparaiso has thus been completed.

The Intendente of Valparaiso has addressed a note to the Minister of Marine, recommending, in view of the increase of the navy, the construction of a dry dock in some convenient place in the archipelago of Chiloe.

Among the large transactions in mining property we may mention the purchase, by the wealthy firm of Escobar, Ossa & Co., of the mines and their appurtenances of Don Federico Verela, at Chacabral, for the sum of \$1,200,000.

The latest dates from Buenos Ayres are to the 27th of June last.

There had been a great invasion of Indians in the Province of Santa Fe. Many of the Christian population had been killed, wounded and taken captives.

On the 12th, about 200 had come near the colony of Candelaria and carried off much cattle. On the farms, which lay on their route, they burned the houses, killed the men and took the women captive, with some 4,000 or 5,000 mares. The Buenos Ayres papers say the victims are more than fifty-six. The number of captives is about the same. Terrible scenes are related of men, women and children burned alive in their houses. An English family defended themselves for six hours, but the Indians succeeded in setting fire to the house, and all perished, to the number of nine persons, men, women and children.

The Argentine troops at last went out in search of the Indians. On the 25th of June the Governor of Mendoza received a telegram saying: "Expedition returned; complete triumph over the Indians; captives retaken; wounded and killed many; eighty prisoners; the cattle and horses recovered." The Senate and Chamber of Deputies passed a bill authorizing the Executive to call out the militia necessary to carry the war into the Indian territory.

News has been received from Buenos Ayres to the effect that a company entitled the *Platoni Brazilei*, has been formed, with a capital of \$1,000,000, for the purpose of laying a telegraph from Montevideo and Buenos Ayres to Rio de Janeiro. The line is to be completed by July, 1873.

ROME AND NAPOLEON III.

WE quote from a German paper the following, which will interest our readers, and which is most opposite in reference to the present policy pursued by the Government of the new Empire in Germany. A correspondent of this paper writes:

I had preserved an article of the year 1866, and I searched among my papers to study it afresh. It was an article in the *Unita Cattolica*, then published at Turin, and the number of the paper containing it was forwarded by the editor to the ambassadors at Rome and Florence, and directly to Napoleon III himself. This article is of great interest at the present moment, and I should wish that the Chancellor of the German Empire would examine his conscience on this matter according to the method of St. Ignatius of Loyola; it is for this purpose that we transcribe it here precisely as it appeared in the original. The article says: "As it is permitted to the press of Paris to treat freely of the downfall of the Papacy, as the *Steele* can say that the Pope has made his last will in publishing his last Allocution, and the *Temps* can promise him a decent funeral, it will, of course, be permitted that we should speak freely of the downfall of the Second Empire of Napoleon. This downfall we believe to be much nearer than has been believed, because the two principal motives which have hitherto sustained that Empire have now ceased to exist; these two causes have been military glory and the restoration of Catholicism in France. Instead of protecting Catholicity he permits it to be persecuted, and instead of fighting, he puts his sword into its scabbard. He was created Emperor in consequence of having gone to the assistance of Rome, and it is highly probable that, in abandoning Rome, he goes to encounter his end. At the moment that his uncle began to persecute Pope Pius VII, Joseph de Maistre wrote: 'Bonaparte begins to quarrel with the Pope: I am glad of it, for the Emperor can not any longer escape disaster, and his speedy downfall is certain.' And we repeat the same thing to his nephew. Napoleon is abandoning Pius IX, and withdraws from Rome in order to deliver it to Italy. Well! We shall soon celebrate the funeral of the Second Empire, and the funeral oration is already written. We may divide it into three points, Germany, Mexico and Rome. According to our opinion, two things, among these uncertainties, are very certain: the final victory of the Pope, and the inevitable destruction of the Second Empire. With regard to these two things we have a quiet conscience, and at least in every respect one much more tranquil than that of Bettino Ricasoli. As we do not know by what means or what manner Pius IX will attain his triumph, so we do not know what events will overthrow Bonaparte. The Providence of God has reserved to itself the mode of fulfilling this prediction: 'I have cast down the mighty from their throne and exalted the humble and meek.' Our fathers and many of our contemporaries saw these words miraculously fulfilled at the commencement of this century in the persons of the humble Pius VII and the mighty Napoleon I, who was dethroned and imprisoned, while the other returned to Rome amid the liveliest manifestations of popular joy. Napoleon I could never understand the battle of Waterloo. When he was reminded, on the 18th of June, 1816, that it was the anniversary of that great battle, he exclaimed, with profound emotion: 'Incomprehensible battle! extraordinary combination of fatalities! misfortune upon misfortune!' and, with his face buried in his hands, he added: 'Everything failed when everything appeared to have been won.' And although Napoleon III prepares for himself the same lamentations, for him also draws near that great day, that incomprehensible day; God will send him a series of disasters of which perhaps he little thinks at present, and he will deplore the 'extraordinary combination of fatalities.' He must not flatter himself, if some events should fall out in accordance with his wishes, because in the end he will have to repeat the words of the founder of his dynasty, 'Everything has failed when everything appeared to have been won.' We earnestly beg the Bonapartes of France and Italy to preserve this number of our paper and to bear well in mind this article. Resting on experience and history, we can easily predict the future. Rome has always been fatal, and will be as fatal to the second as it was to the first Empire.

Our German contemporary adds: "This prediction has been fulfilled, as we have repeatedly asserted, on the 2d of September, 1870, at Sedan, to show the world, by a striking and lasting example, that no one has ever touched Rome and the Holy See with impunity."

GERMANY.

APPEAL OF THE CATHOLIC UNION.

THE position of German Catholics has, without doubt, become very disquieting. Late events must have opened the eyes of those who had hitherto deceived themselves on the subject. The faithful sons of Germany, who in the late war shed their blood for their country, could little expect the events by which they have since been overwhelmed.

Catholics have been subject to treatment little in accordance with the joys of the triumph of the new Empire. Our position might justly be considered one of persecution, even if the anti-Christian journals were not constantly endeavoring to excite a war of extermination against the Church.

Heresy and separation from the Catholic Church are favored, to the scandal of the faithful, and sacrilege, still more displeasing to God, is authorized. The State interferes in the teaching action of the Church, and assumes to itself the power of judging of the essentials of Catholic doctrine; it condemns a principle of faith which Catholics maintain as a divinely revealed truth, as being a contradiction of human right, the exigencies of the

age, and dangerous to the State. The bishops who resist the aggressions of the State are accused of violating the law, and under the title of disobedient subjects, are threatened with law proceedings and the confiscation of their revenues.

To remove all uncertainty as to the bearing of these measures of persecution, the Church is deprived of her ancient and sacred right over the schools of which she is the foundress. At the meeting of the States at the Diet, the just indignation of millions of Catholics was provoked by the unjust persecution of the venerable Orders of the Church, particularly by the giving up of the Company of Jesus to hatred the most unjust, upon the reiteration of accusations which have been a thousand times refuted, thus seeking to expel, as the dross of society, these celebrated preachers of truth, excellent teachers of youth, and charitable Samaritans.

The press, the enemy of the Church, is systematically organized against us and exerts its abusive power to the utmost.

It is clear that the attack is, in fact, directed against the very existence of the Church in Germany.

The State, as the enemies of revealed religion desire to constitute it, will not tolerate within its empire, which is of this world, spiritual power which will speak the truth to it when it is mistaken, and will show it where it is wrong.

We keep firm to the politico-religious principle which faith and reason teaches. There are two powers ordained by God for the salvation of the human race, but these two must not be separated, for they are intended, by their union, to constitute the great Christian community which is to extend over the whole earth. We, therefore, uphold the injunction of the Divine Founder of our Religion, to give to the Emperor what is his, and to God what is His, and we say, with the Apostles, we must obey God rather than man.

If these principles—the foundation of social and civil order—are not understood by those who exercise the powers of this world, we must use all the lawful means within our power to re-establish them in order to preserve to the Church the liberty and self-Government which God has granted to her, and to oppose a resistance to the dissolution and the corruption of civil order, which is so infallibly promoted by contrary principles.

Our device in the combat for which we now solemnly prepare shall be “for God and our country.”

By union alone we can hope to conquer. The men of Catholic Germany must therefore understand each other as to the principles which should guide their public action.

It is only by a solid and general organization that we shall be in a condition to support our press against the power of the enemy, to give weight to our voices in political elections, and defend our interests with the governments.

To realize such a union, an association has been founded at Mayence, the committee of which publishes its statutes. All the Catholics of Germany who desire the liberty of the Church and the prosperity of their country are invited to join it.

All that is most sacred to us is in danger. Let us arise like sons of our Church and of our country. Let us contend without fear and without intermission for Right and Truth. Right must remain Right, and the final victory will be Truth.

The directors of the Association of German Catholics.

BARON FELIX DE LOE,
President, *pro tem.*

MAYENCE, July 8, 1872.

Signed by the Vice-President, two Secretaries, Treasurer, and sixteen other persons of name, at Darmstadt, Frankfurt, Aix-la-Chapelle, Berlin, Munich and elsewhere.

SLAVERY AMONG ANTS.

M^R. DARWIN, desirous of testing the truth of the assertions respecting “the slave-making ants,” (*Formica sanguinea*) opened fourteen nests of that species, and found a few slaves in all. Males and fertile females of the slave species (*Formica fusca*) are found only in their proper communities, and have never been observed in the nests of *F. sanguinea*. The slaves are black, and not above half the size of their red masters, so that the contrast in their appearance is very great. When the nest is slightly disturbed, the slaves occasionally come out, and, like their masters, are much agitated, and defend the nest; when the nest is much disturbed, and the larvæ and pupæ are exposed, the slaves work energetically with their masters in carrying them away to a place of safety. Hence, it is clear that the slaves feel quite at home. During the months of June and July, on three successive years, I have watched for many hours several nests in Surrey and Essex, and never saw a slave either leave or enter a nest. During the present year, however, in the month of July, (1859)

I came across a community with an unusually large stock of slaves, and I observed a few slaves, mingled with their masters, leaving the nest, and marching along the same road to a tall Scotch fir-tree, twenty-five yards distant, which they ascended together, probably in search of aphides or cocci. According to Huber, who had opportunities for observation, in Switzerland, the slaves habitually work with their masters in making the nest, and they alone open and close the doors in the morning and evening; and, as Huber expressly states, their principal office is to search for aphides. Another day my attention was struck by about half a score of the slave-makers haunting the same spot, and evidently not in search of food; they approached and were vigorously repulsed by an independent community of the slave species (*F. fusca*); sometimes as many as three of these ants clinging to the legs of the slave-making *F. sanguinea*. The latter ruthlessly killed their small opponents, and carried their dead bodies as food to their nest, twenty-nine yards distant; but they were prevented from getting any pupæ to rear as slaves. I then dug up a small parcel of the pupæ of *F. fusca* from another nest, and put them down on a bare spot near the place of combat; they were eagerly seized, and carried off by the tyrants who, perhaps, fancied that, after all, they had been victorious in their late combat.—P. 221.

Such are the facts, though they did not need confirmation by me in regard to the wonderful instinct of making slaves. Let it be observed what a contrast the instinctive habits of *F. sanguinea* present with those of the *F. rufescens*. The latter does not build its own nest, does not determine its own migrations, does not collect food for itself or its young, and can not even feed itself; it is absolutely dependent on its numerous slaves. *F. sanguinea*, on the other hand, possesses much fewer slaves, and in the early part of the summer extremely few. The masters determine when and where a new nest shall be formed, and when they migrate the masters carry the slaves. Both in Switzerland and England the slaves seem to have the exclusive care of the larvæ, and the masters alone go on slave-making expeditions. In Switzerland the slaves and masters work together, making and bringing materials for the nest; both, but chiefly the slaves, tend, and milk, as it may be called, their aphides; and thus both collect food for the community. In England the masters alone usually leave the nest to collect building materials and food for themselves, their slaves and larvæ. So that the masters in this country receive much less service from their slaves than they do in Switzerland.—N. A. Knox, in *Odd Fellows' Magazine*.

THE GENEVA TRIBUNAL.

ITS AWARD AND BASIS OF AWARD.

WHEREAS, Having regard to the Sixth and Seventh Articles of the Treaty of Washington, the Arbitrators are bound, by the terms of the Seventh Article, in deciding matters submitted to them, to be governed by three rules therein specified, and by such principles of international law as are not inconsistent therewith, as the Arbitrators shall determine applicable to the case.

WHEREAS, “Due diligence” referred to in the first and third of said rules, should be exercised by neutral Governments in exact proportions to risks, to which either one of the belligerents may be exposed by failure to fulfill obligations of neutrality on their part.

WHEREAS, Circumstances, out of which the facts, subject matter of the present controversy, arose, were of a nature to call for the exercise, on the part of her Majesty's Government, of all possible solicitude for the observance of rights and duties involved in her Majesty's Proclamation of Neutrality, issued on the thirteenth day of May, in the year of our Lord, one thousand, eight hundred and sixty-one. The effects of a violation of neutrality, committed by means of the construction, equipment and armament of vessels, are not done away with by any commission which the government of the belligerent power which, benefitted by the violation of neutrality, may afterward grant that vessel; and the ultimate step by which the offense is completed, can not be admitted as a ground for the absolution of the offender, nor the consummation of his fraud become the means of establishing his innocence.

WHEREAS, The privilege of externality accorded to vessels of war is admitted into the law of nations, not as an absolute right, but as founded on principles of courtesy and mutual deference, and, therefore, can never be appealed to for justification of an act done in violation of neutrality; and

WHEREAS, The absence of previous legislative rule can not be regarded as a failure in the law of nations in a case in which a vessel carries its own condemnation; and

WHEREAS, In order to impart to supplies of coal a character inconsistent with the second rule prohibiting

the use of neutral ports and waters as a basis of operations, it is necessary that such supplies be connected with special circumstances of time, person and place; and

WHEREAS, With respect to the vessel called the *Alabama*, it clearly results, from all facts relative to her construction in the port of Liverpool, her equipment and armament in the vicinity of Terceira, through the agency of other vessels dispatched from Great Britain for that purpose, that the British Government failed to use due diligence in the performance of its neutral obligations, and, notwithstanding official representations by the agents of the United States during the construction of said ship, omitted to take effective measures for its prevention; and that the orders for her detention, which the British Government did finally give, were issued so late that executing said orders was not practicable; and

WHEREAS, After the escape of that vessel, the measures which were taken for her pursuit and arrest were so imperfect as to lead to no result, therefore it [Rule II] can not be considered as sufficient release for Great Britain from the responsibility she incurred; and

WHEREAS, Despite the violations of neutrality thus committed, the same vessel was, on several occasions, freely admitted to ports and colonies of Great Britain, instead of being proceeded against, as she ought to have been, in any and every port under British jurisdiction where she might have been found; and

WHEREAS, The Government of England can not justify itself for its failure to exercise due diligence, on the plea of insufficiency of legal means of action it possessed, four of the Arbitrators, for reasons above assigned, and the fifth, Lord Chief Justice Cockburn, for reasons separately assigned by him, are of opinion that Great Britain has, in this case, failed, by omission, to perform the duties prescribed in the first and third rules established by the Treaty of Washington.

THE “FLORIDA.”

WHEREAS, With respect to the *Florida*, it results, from all acts, that the English authorities failed to take measures adequate to prevent a violation of neutrality, notwithstanding the representations of the agents of the United States in effect that Her Majesty's Government failed to use due diligence to fulfill its duties of neutrality; it likewise results, from facts which have been presented relative to the stay of the *Oreto*, otherwise known as the *Florida*, at Nassau, New Providence, at her issue thence, her enlistment of men, her supplies and her armament, with the cooperation of British vessels—the *Prince Alfred* in Green Bay—that there was negligence on the part of the British colonial authorities.

WHEREAS, Notwithstanding the violation of neutrality which Great Britain committed in the case of the *Oreto*, the same vessel, at later date called the *Florida*, was, on several occasions, freely admitted to British ports; and

WHEREAS, Judicial acquittal of the *Oreto* at Nassau, New Providence, can not relieve Great Britain from responsibility incurred, under the principles of international law. Nor can the fact of the entry of the *Florida* into the Confederate port of Mobile, and her stay there during a period of four months, extinguish the responsibility previously incurred by Great Britain. For these reasons the Tribunal of Arbitration, by a majority of four voices to one, is of opinion that Great Britain has in this case failed, by her omission to fulfill the duties prescribed in the first, second and third rules established in Article Sixth of the Treaty of Washington.

THE “SHENANDOAH.”

WHEREAS, With respect to the case of the *Shenandoah*, it results, from facts placed before the Court that, in the departure from the port of London of the *Sea King*, and her subsequent transformation into a cruiser near Madeira, the English Government is not chargeable with any failure, down to that date, in due diligence to fulfill the duties of neutrality; but

WHEREAS, It results, from facts connected with the stay of the *Shenandoah* at Melbourne, especially by augmentation—which England admits to have been clandestinely effected—in her force of men, by enlistments at that port, that there was negligence on the part of the British authorities of that place, for these reasons the Tribunal of Arbitration is unanimously of opinion that England has not failed by act of omission to perform duties prescribed by the three rules of the Treaty of Washington, or in observance of principles of international law with respect to the *Shenandoah*, during the period of time anterior to her entry into the port of Melbourne; and by a majority of three to two votes, the Tribunal decides that Great Britain has failed in her duties as prescribed in the second and third rules of the treaty in the case of the same vessel, the *Shenandoah*, from and after her entry into Hobson's Bay, and is therefore responsible for the acts of that vessel after her departure from Melbourne on the 18th day of February, 1865.

As relates to the cases of the *Tuscaloosa*, *Clarence* and *Tacony*, aiders or tenders to the *Alabama* and *Florida*, the Court is unanimously of opinion that these accessories must follow the lot of their principals, and submit to the same decision.

So far as relates to the case of the privateer *Retribution*, the Tribunal, by a majority of three to two voices, is of opinion that England has not failed to fulfill her duties under the three rules.

So far as relates to the *Georgia*, *Sumter*, *Nashville*, *Tallahassee* and *Chickamauga*, the Court is unanimously of opinion that Great Britain has not failed to fulfill the duties prescribed under the three rules of the Treaty, or by international law.

The Court is of opinion that the *Sallie*, *Jeff Davis*, *Music*, *Boston*, and *Jay* are excluded from consideration for want of evidence.

INDEMNITY FOR COST OF PURSUIT.

WHEREAS, So far as relates to the particular form of indemnity claimed by the United States for costs incurred in pursuit of cruisers, it is not, in the judgment of the Tribunal, properly distinguishable from the general expenses of war; therefore the Court is of opinion, by a majority of three to two, that there is no ground for awarding any sum by way of indemnity under this head.

INDIRECT DAMAGES.

WHEREAS, Prospective injuries can not properly be made subjects for compensation, inasmuch as they depend, by their nature, on future and uncertain contingencies, the Tribunal is unanimously of opinion that there is no ground of award under this head.

THE AWARD.

WHEREAS, In order to arrive at an equitable compensation for damages sustained, it is necessary to set aside all double claims for the same loss, and all claims for gross freight so far as it exceeds net freight; and

WHEREAS, It is just and reasonable to allow interest at a reasonable rate; and

WHEREAS, In accordance with the spirit and letter of the Treaty of Washington, it is preferable to adopt the form of adjudication of a sum in gross rather than refer the subject of compensation for further discussion and deliberation to the Board of Assessors provided in Article Ten of the Treaty of Washington, the Tribunal of Arbitration, using the authority conferred on its members by Article Ten of the Treaty of Eighteen Hundred and Sixty-seven, by a majority of four voices, awards the United States of America the sum of *fifteen millions, five hundred thousand dollars in gold*, as indemnity to be paid by Great Britain to the American Government for satisfaction of all claims referred to the consideration of the Arbitrating Tribunal, conformably to the provisions contained in Article Seven of the Treaty; and in accordance with the terms of Article Eleven of the Treaty, the Tribunal declares that all claims which have been referred to it for adjudication are hereby fully, perfectly and finally settled.

The Court furthermore declares that each and every one of said claims, whether the same may or may not have been presented to the notice of or laid before the Tribunal, shall henceforth be considered and treated as settled and barred.

In testimony whereof, the present decision and award has been made in duplicate, and signed by the Arbitrators who have given their assent thereto, the whole being in exact conformity with the provisions of the Treaty of Washington. Made and concluded at the Hotel de Ville, Geneva, Switzerland, September fourteenth, in the year of our Lord one thousand eight hundred and seventy-two. (Signed),

CHARLES FRANCIS ADAMS,
COUNT SCLOPIS,
JACOB STAEMFELI,
BARON D'ITAJUBA.

TIME TO ACT.

THERE can be but little doubt that if the farmers of our State ever expect to relieve themselves of the exactions imposed upon them by speculating rings that now is the time to accomplish the desired result. The great bulk of the farmers now see more plainly than ever before the real cause and the combinations that oppress them so grievously. They are beginning to awake to the important fact that organized robbery can be resisted only by organized modes of resistance. Resistance in this instance means protection. Let the farmers but learn to protect themselves, and the grandest, most perfectly systematized band of robbers will be broken up that has ever been organized in the United States. It may be useless now to give an estimate as to the amount the clan of San Francisco sharpers expect to realize the present year from the wheat crop of California. The amount is enormous, and reaches up into the millions. They have already succeeded in purchasing up, and monopolizing the sack trade of this

coast, if not of the entire United States. If estimates have not been placed too high, it will require, the present year, not less than 30,000,000 sacks to sack the wheat and barley crop of California. The profits, over and above a fair margin, on that number of sacks, as sold at present, can not be less than \$1,000,000. Here, there is a dive into the farmers' pockets of \$1,000,000. Every farmer who purchases sacks, contributes to that amount in the ratio of \$5.00 for every hundred sacks purchased. Again, the ring realizes large profits, not less than fifty per cent., on securing in advance the tonnage of vessels before they leave Eastern and European ports for the Pacific. This, again, brings to the ring not less than \$2,000,000 more. Then the combination, over and above the profits on sacks and tonnage, shape the market so as to call from the farmers \$2,000,000 more, making the aggregate of commercial pilfering foot up the enormous sum of \$5,000,000, or near one-fourth the value of the entire wheat crop of the State. These facts it is perfectly useless to deny. They are plain, and if not seen are certainly felt by every farmer. All that can be done is to urge the importance of adopting some remedy. The plan now most generally urged, and which seems to offer the most effectual relief, is for the farmers themselves to combine, by the organization of Associations. Then they can attend to all the multitudinous affairs of business now monopolized by rings. They could purchase their own sacks, by wholesale, wherever found the cheapest. They could follow the example of Friedlander & Co., by sending out in advance their own agents to secure the tonnage of vessels. They could then market their own grain in Liverpool, or elsewhere, and thus save a heavy percentage. The only question debatable is, as to whether the farmers have the energy, independence and business capacity to carry out the details of the plan into execution. We believe they have, and all that is required is for a few prominent, reliable farmers to make a move in the matter. Whatever is done in the premises, however, should be done quickly, so as to reap the full advantage of the next year's crop. Let the farmers think the matter over, and be ready to perfect their plans before the busy season of plowing and seeding is upon them.—*Stanislaus News*.

THE SUPPOSED RIGHT OF VETO IN THE ELECTION OF POPES.

IT is now more than six-and-twenty years since Pius IX ascended the Papal throne, and, as his Holiness is upward of eighty years old, it is not in the ordinary course of nature that his life should be prolonged for very many years. Few Pontiffs have had a larger number of ardent friends and bitter enemies; and both of these classes look forward with intense interest to the election of his successor. Though the Holy See must ever remain infallible, though each Pope resembles his predecessor in all important particulars, and, above all, in his official capacity, yet it is thought, not without reason, that the individual character of the next Pope may materially influence the affairs and interests both of the Church and of society in general. The next Conclave will, to all appearance, be assembled under peculiar circumstances, nor can it even be foreseen what will be the place of meeting. The condition of the Sovereign Pontiff at the present moment is such that it seems hardly probable that the Cardinals would select Rome as their rendezvous. Being in the hands of a hostile King and Parliament, it would, at the least, be a most inauspicious site for the election of a successor of St. Peter.

But in whatever spot their eminences come together, we may be sure that their mode of procedure will follow in the line of precedent. During the election they will have no communication with those who are external to the Conclave; they will be placed under the surveillance of the Cardinal Camerlengo and a lay officer called Marshal of the Church. They will assemble every day to vote until two-thirds of the votes fall on one and the same individual. They will, in short, be guided by the numerous rules which have acquired the force of law by long usage since the institution of the Conclave, in 1274, by Gregory X. They will not, indeed, be reduced absolutely to bread and wine diet if the Pope is not elected by the eighth day, because this custom, which once obtained to shorten the protracted elections, has fallen into disuse.

But the most important questions which arise for us are whether they will be left perfectly free; whether attempts will be made to prejudice their judgments; whether Cabinets hostile to the Church, or of doubtful allegiance, will intrigue in favor of some Liberal nominee; whether threats will be employed, or force and violence essayed; whether the claim to the pretended right of veto will be revived, and, if so, by what powers and with what chance of success. Will the next Conclave resemble that of 1800, of which Cardinal Consalvi, its secretary, has left us so faithful a memoir? Rome was then ruled by a horde of demagogues, and Italy was occupied by revolutionary French armies.

Austria was eager to make the new Pope her tool, and when the Conclave met at Venice, the election lasted more than three months. Two contending parties were the cause of this delay; one headed by Cardinal Herzen, on the part of Austria, and the other by Maury, Bishop of Montefiascone in the Papal States. Consalvi, though remarkable for his moderation, declares the divisions scandalous, and reprobates the intrigues of the Imperial Court. Yet he can not avoid observing that the Sacred College, nevertheless, seemed led on, little by little, as it were, by some higher power, to postpone their private views and interests to the welfare of Christendom. The debates of the Conclave, thus happily overruled, resulted at last in the election of Cardinal Chiaramonti, Pope Pius VII. Whatever intrigues or intrusion may mark the approaching Conclave, we may be sure the result will be the same. God will watch over the course of His Church and bring good out of every evil which man may meditate against her.

A pamphlet has lately been published in Munich advocating the supposed rights of civil governments over the decisions of a Conclave. It has attracted much attention, and been much praised by the Liberal press, while the *Civiltà Cattolica* has, with an unsparing hand, laid bare its falsifications of history, and reprobated the unsoundness of its doctrine. The very title (*Ueber die Rechte der Regierungen beim Conclave*) is confutation of its contents. Rights of governments over the Conclave! If governments had these rights, to what respect would the Conclave be entitled? Its claims to respect would evidently be commensurate with the powers that swayed and overruled it, and its own authority would be proportionally lessened.

It appears, from the cover of this pamphlet, that 100 copies only have been printed, designed, as the *Germania* says, for diplomatists; and it unfolds in twelve paragraphs the rights which it attributes to governments of interfering in the election of a Pope. These, it declares, are two—the right of confirming and the right of excluding. The first, it informs us, was used by the Greek, Frank and German Emperors up to the time of Boniface VIII, (1294) the second from the time of the successor of Boniface VIII by the great Catholic powers, Austria, France and Spain. Now, although this broad assertion is in the highest degree inexact, it can not be denied that the Emperors to the end of the thirteenth century frequently interfered in the elections of Popes. Sometimes they did so with a good motive and with a beneficial result. They maintained order amid rival factions and protected the right and the truth. But far more often their interference was uncalled for, overbearing, violent and exacting. During the whole of the period in question the right of freely electing the Pontiff, being founded in the nature of things, was guaranteed by positive laws, and when infringed, was defended with solemn protest. The emperors had but one right, which was also their duty, to protect the elections from disorder and violence. Whatever they assumed beyond this was simply usurpation.

The right of exclusion, or, in other words, the right of veto exercised by the German Emperors, and occasionally by France, rests upon no more solid basis than that of the pretended right of confirmation. Within certain limits, the Holy See has always accorded to Catholic Sovereigns as much influence in the affairs of the Church as was consistent with the Church's freedom and fidelity to the truth, and sometimes, under pressure, more has been allowed to civil governments than was either desirable or safe. If the veto of a sovereign in the appointment of bishops, Archbishops, or even a Pope, has sometimes been tolerated, such toleration has not invaded any ecclesiastical principle, and it has been so far a good that it has prevented further evil. But the Church has latterly been less and less inclined to concede anything to royal pretensions, for the simple reason that kings have become more untoward and the populations they represent less obedient to the Faith. It is evident, therefore, that a terrible struggle is at hand between temporal governments and the Apostolic See. The Emperor of Germany, under the guidance and inspiration of Prince Bismarck, seems disposed to measure his strength with the Vicar of our Lord. The ministers and supporters who advanced him to the Imperial dignity are putting forward claims on his behalf which, though he is a Protestant, equal those which were made by Catholic Princes of the houses of Hapsburg and Austria.

The pamphlet issued at Munich has found its echo in one that has just appeared in Berlin, and is ascribed as joint production to the Minister of Public Worship and a Professor of Canon Law. It professes to have discovered that the Vatican has become more political in late years, and encroached more on the jurisdiction of bishops; that the Jesuits, with a view of promoting the absolute rule of Popes, persuaded Pius IX to promulgate the dogma of his infallibility; that the Franco-German war was urged on by the Ultramontane party in Paris even before France was prepared, in order to crush

the German power; that the Jesuits are now fostering insubordination and siding with Socialists against the Government; that the next Papal election will decide whether there shall be peace or war between Germany and Rome; that the right of veto, anciently exercised, is justified by the interests which sovereigns ruling large masses of Catholics have in the choice of a suitable candidate for the Papal dignity; that the doctrine of infallibility makes the right of veto more important than ever; that the theory of "a free Church in a free State" is utterly unsound and unwholesome; that the absolute freedom of the Church would involve the subjection of the State; that the right of veto does not belong to Catholic Princes only; that the present German Emperor may and ought to claim this as the successor of those who possessed it; that it is not the religion of the sovereign, but the interests of his Catholic subjects, that determine the veto right; and that Protestant Princes have long exercised a similar right in Episcopal elections—for example, the Kings of England in the late Kingdom of Hanover, and the Kings of Prussia in the province of the Upper Rhine—and this with the consent of the Holy See.

Now, for our Catholic readers, it is not necessary to refute these arguments, echoed throughout Germany by the Liberal press. It suffices to state them. They know who it is that has "the interests of his Catholic subjects" so deeply at heart. They know perfectly well what he means by "a suitable candidate as head of the Church." His conduct toward the Jesuit Fathers and the Bishop of Ermeland is unfortunately too fresh in their memory. They have seen how he encourages Dollinger, follows in the track of Pombal and Keller, backs up the "Old Catholics," takes the part of excommunicated professors, and fosters schism in every way. The candidate for the Tiara that would suit him would be some pliant and "Liberal" Cardinal—the nominee of some "Liberal" Prime Minister—who, if elected to the chair of St. Peter, would tread in the steps of Clement XIV. A wily and powerful emperor would do all in his power to warp the counsels of such a Pontiff, and to reduce him to a state of impotence and neutrality. Though he would never be able to reverse the decrees of the Vatican Council, nor to alter one clause in the Encyclical and the Syllabus, he would do every thing to render them inoperative and to bring them into disrepute. The right of veto vested in such hands would be a dreadful wrong inflicted on Catholic liberties, an insufferable scourge and disgrace. None of those whose hearts are whole, who are really faithful to the Holy See and jealous for the deposit of the Faith, will lend the slightest support to the advocates of this more than ever objectionable and perilous veto. It were better for the Church in any country to forego the protection of the State altogether, and resign all its temporalities, than to be cajoled or forced into acquiescence in a claim which may well be called, in the words of S. Athanasius in his Epistle to the Solitaries, "incredible wickedness, the image of Antichrist."—*London Tablet*.

ENEMIES OF THE HOLY SEE.

LAST week, in reviewing the remarkable book, "The Old God," we gave the conversation between Pius VII and NAPOLEON I, in presence of COUNT RETHEL. We now give the conversation between COUNT RETHEL and NAPOLEON III, together with the COUNT'S prophecy of the German Empire:

"I conjure your Majesty not to sign this treaty," implored the Count. "You know the hatred of the secret societies of Italy against the Head of the Church. The withdrawal of our soldiers from Rome will be the signal for all the enemies of the Papal States to attack the defenceless Pius IX."

Napoleon, himself a member of the Italian secret societies, knew well that Rethel had told the simple truth, and yet he made a pretense of being amazed.

"I do not understand you, Count! Our troops can not protect the Pope forever. Does not the occupation of Rome by France awaken the jealousy of other European powers? This state of things must come to an end. The holiness of his office and his venerable person will protect him as surely against his enemies as will our bayonets."

"Pardon me, sire, but the enemies of the Catholic faith do not recognize the holiness of the Papal office. If you recall our troops from Rome, Pius IX will become a prisoner, perhaps a martyr, and you will bring down ruin, not only upon yourself and upon your family, but upon the whole of France."

"A very bold assertion, Count! But why have you formed such an opinion? How can the fate of the Papacy affect either France or my family?"

"In this way, sire: if your great uncle had not imprisoned the Pope and oppressed the Church he would not have died in exile."

"Dear Count, your manner of speech is altogether unintelligible to me," replied Napoleon. "Do you believe that the powers of Europe made war upon my uncle in order to free an imprisoned Pope?"

"No, sire, I do not believe that. No earthly power effected the downfall of your uncle; it was the hand of Almighty God, who has promised to protect His Church and His Vicar. The allied princes of Europe were only the instruments of the Divine judgment."

The Emperor looked fixedly at the count, whose sanity he seemed to doubt.

"My assertion may appear strange to you, sire, but I have proofs."

"May I hear them?"

"With pleasure, your Majesty!" and the count related the remarkable conversation that had transpired between Pius VII and Napoleon I in the palace of Fontainebleau. The narrative seemed to interest the Emperor very much.

"After Pius VII had proved from history," concluded Rethel, "that Almighty God had overthrown and destroyed all the oppressors of the Papacy, he admonished your uncle in strong and touching language. I shall never forget his words. The sublime form of the Holy Father is ever present to me. 'The God of old still lives,' he said to the Emperor. 'I shall yet see you crushed by the hand of God. Your measure is full, you will soon share the fate of all persecutors of the Church.' Thus spoke Pius VII, and his prophecy was fulfilled before the end of two years."

"It is certainly strange," said Napoleon, "that chance should have given some semblance of reality to the threats of the Pope!"

"Not chance alone, sire! If the history of the past gives such striking testimony that Almighty God is the Protector of His Vicar upon earth, we should cease to doubt."

"Unfortunately, I can not share your firm belief, my dear Count."

"Your uncle also refused to believe at Fontainebleau; but on St. Helena he acknowledged his error. Shall I tell you how he expressed himself when in exile?"

"Proceed, for you know how I venerate every word of the immortal Emperor," answered Louis Napoleon.

"He would often say, 'If my voice could reach the rulers of this earth, I would cry out to them, honor the Vicar of Christ! Do not oppress or persecute the Pope, or else the avenging arm of the Almighty, who upholds the Chair of St. Peter, will crush you!' Thus spoke the Emperor when an exile on St. Helena. And I repeat them to your Majesty, for I see that dangers threaten you on every side."

"His sufferings, while in exile, probably weakened his strength of mind," replied Napoleon.

"But your uncle, sire, declared that misfortune had even sharpened his intellect," answered Rethel.

"And yet the present state of affairs in Europe contradicts the opinions he formed," said the Emperor. "Russia has, for many years, oppressed the Church and the Pope; but in what way is she punished by the hand of God?"

"Pardon me, sire! Russia has never driven the Pope into exile, nor imprisoned and delivered him up to his enemies. And then, please consider the extraordinary difference between semi-barbarian, schismatic Russia, and intelligent, Catholic France. Russia does not acknowledge the supremacy of the Pope; she is not called upon to protect the Church; but France, whose intelligence is of a higher order, and whose obligations are greater, has also a greater responsibility. Besides, it can not have escaped your observation that the judgment which has been suspended over Russia, and which will soon befall her, is in consequence of her stubborn resistance to the truth, and because of the hostility she displays against the supreme teacher of nations."

"I shall not dispute with you about that, dear Count," said Louis Napoleon.

"And not only your immortal uncle, but another wise prince of modern times has declared all hostility to the Church, or persecution of the Pope, to be dangerous for the State," continued the zealous Rethel. "I mean the celebrated Frederick, King of Prussia, whom many called 'the Great.' You are aware, sire, that Frederick, in his last will and testament, admonishes posterity not to persecute the Jesuits, who have always suffered from the tyranny of Kings, and to let the parish priests exercise their sacred ministry in peace. He concludes in a solemn warning to all rulers to refrain from oppressing or warring against the Pope, for, by doing so, they will incur the wrath of God."

"The testament of the King of Prussia is no standard for us to go by," replied Napoleon, coldly; "but nevertheless, I thank you for the evidence of your good-will."

"I beseech your Majesty not to misunderstand the importance of the situation!" exclaimed the Count, in great agitation. "The proposed treaty, which delivers the Pope up to his enemies, will again bring ruin upon France. I am firmly convinced of the truth of that which Pius VII uttered at Fontainebleau, and which your uncle afterward himself acknowledged. France, by the invasion of the allied forces, was severely punished for its crime against the Chair of Peter. Almighty God is immutable, and a similar crime will have a like punishment. If France permits Pius IX to be robbed, forsaken, left without defense, imprisoned, and even put to death, all of which can not come to pass without the sanction of your Majesty, then shall —"

He paused, and was silent.

"Well, what then?" asked the Emperor.

"Foreign nations again invade and pillage France, and your Majesty will share the fate of your uncle."

The face of Napoleon became as impassive as a block of marble.

"It appears that you do not realize the situation of affairs, Count Rethel!" replied Napoleon. "France is the mistress and ruler of Europe!"

"Sire, do not forget that the affairs of this life are always changing, and that God alone is the arbiter of our fate."

"I have heard enough! As I said before, I thank you!"

"Oh, sire, even at the risk of losing your favor, I renew my petition. Do not give the Holy Father up to his enemies! The God of old still lives! Remember the words of your uncle; neither grieve nor oppress the Pope; for, if you do, the avenging hand of the Almighty Protector will crush you!"

The Emperor rose, and, with an angry motion of his hand, dismissed the count.

"The old fool!" said he to himself. "If, by the combination of circumstances, my uncle was unsuccessful in the great work he undertook, shall I, therefore, fail? Why need I sup-

port the tottering Chair of Peter, and thus injure my prospects? No; we live in a progressive age; the most venerable relics of the past are crumbling to pieces, and no prudent man would resuscitate that which is at its last gasp."

He sat for a while reflecting, and then began to write.

"I grieve that the Church should be persecuted, dear Charles," replied Count Rethel, "but I rejoice for this reason: if the German newspapers contain the truth—if the officers have a correct idea of the spirit that actuates the Emperor and his minister—then the new German Empire will declare war against the Almighty Protector of the Catholic Church and the Papal See, and the same Hand which has destroyed all the enemies of the Pope and the assailants of the Church, will crush the mighty German Empire. The fools! Do they perhaps think that the Most High will make an exception in favor of the German Empire? They imagine that they can effect what, for 1,800 years, the most powerful rulers have failed to accomplish—the destruction of the Church of God, and of His Vicar upon earth! The old God is still living! Go on, proud Germany, go on! Assault the rock of Peter, oppress the Church, and the decree of thy ruin is pronounced! God will keep the promise which He has made, to protect the Pope and the Church. The gates of hell shall not prevail against it."

[From the *Catholic Record*.]

THE CROSS.

"The Holy Cross, whence thy salvation came,
On which thy Saviour and thy sin did die."—WORTON.

IT is known to all that the Cross was anciently used for the punishment of criminals under the Roman jurisprudence. To this instrument—formed of an upright and transverse beam—felons were nailed alive, and then left to perish in excruciating agony. Such was the crucifixion of Jesus of Nazareth, the King of the Jews!

"They took Jesus and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but, in Hebrew, Golgotha, where they crucified Him, and with Him two others, one on each side, and Jesus in the midst." (John 16.)

Although the substance of the Cross was of some description of wood, the particular species, whether ash, cedar, fir, or pine, that furnished the material, is an open question.

Owing to the continual quivering of the aspen, some have fancifully imagined that it has the best claim to the distinction. An anonymous writer declares that:

"The Cross, on which our meek Redeemer bowed
His head,
Was formed of aspen wood;
And of that fatal hour, through all its race,
This tree has kept a thrilling consciousness,
Making the branches tremulous."

Be this as it may, according to Millington's translation of Didron's "Christ-Icon," there is an old tradition that, after Adam's demise, Seth planted on his father's grave a shoot from the Tree of Life, that grew in the terrestrial paradise. From this sprung up three shoots, united in a single root; hence, according to the same tradition, was gathered the marvellous wand wherewith Moses wrought his miracles in the astonished sight of both Egyptians and Israelites.

The trunk of the aforementioned tree was cut at a later period, in order that it might serve as a column in King Solomon's palace, but not suiting, it was made to answer the purpose of a bridge over a torrent. Despite its usefulness as a ford, it is said, in the same fanciful story, that the Queen of Sheba declined to avail herself of it, alleging that it would one day be a cause of ruin to the Jews.

By order of David's son, it is next alleged, the predestined beam was thrown into the Pool of Bethesda; in consequence, healing virtues were communicated to the pool's waters. Lastly, the legend states that the gibbet of Christ's Cross was made out of that same eventful tree.

Although we have not seen it, we hear that a work has been recently published on "Pre-Christian Crosses." In the Old Testament may be noticed the potent influence of a crucial sign on one memorial occasion. According to Ezekiel's prophetic vision, the Hebrew alphabet's cruciform letter "Thau" was the signet of salvation, when an angel was seen to slay all who had not that privileged mark on their foreheads in the city of Jerusalem.

The sign of the Cross is marked in various ways by Nature's hand in flowers and trees; it has also been remarked how in flight birds of the air extend their wings in the form of the Cross.*

From pictured representations in the Roman catacombs, it appears that the primitive Christians prayed with extended arms. Nay, in almost every action of their daily lives the Cross had a part, according to Tertullian. Death itself they encountered in a crucial attitude.

It is narrated that a similar posture was assumed by the patriarch Benedict, the ninth Louis of France, and

*Holland's "Cruciana."

the third Henry of England, when they paid Nature's debt.

In the year 79 of the Christian era, the fair city of Pompeii was overwhelmed and buried in ashes. After the lapse of centuries, in an excavated house or shop has been found a panel marked with a Latin cross.

A well-known portent suggested a search for the Redeemer's true cross. The historian Eusebius relates the now familiar story how, on the eve of a battle, between Constantine and Maxentius, the former beheld in the heavens a luminous cross, surrounded with this inscription, "In this sign thou shalt conquer."

Believing this omen to be a presage of success, Constantine ordered his banner to be made cruciform, and beneath this new imperial standard—termed the Labarum—he led his legions to combat and to victory.

The signal triumph of the Cross awakened a long dormant interest about the original. To the Holy Land of Palestine the Empress Helena went on an expedition of inquiry. Her search was not in vain, and three crosses were discovered together on the exact spot which tradition pointed to as that where the True Cross lay buried.

The saintly bishop, Marcarius, suggested that, in succession, the crosses should be applied to a sick person, who was restored to health at the touch of the third cross.

Relying on this proof, the Empress enshrined on the spot a part of the sacred treasure. Another portion was sent to her son, Constantine, who deposited it in the Sessorian Basilica, in Rome, now called St. Groce in Gerusalemme.

At a later period, S. Helena's portion was carried off by the Persian monarch, Chosroes. It was, however, rescued from the grasp of the infidels, by the Emperor Heraclius, and brought back triumphantly to Jerusalem. The memory of this event is kept on the 14th of September, the Feast of the Exaltation of the Holy Cross.

Multipled and varied in material and shape are copies of the Cross. At the introduction of Christianity among the Anglo-Saxons, we are told that a silver cross was a prominent feature in the Roman missionary. They displayed it before King Ethelbert and his Pagan courtiers. Gradually, as the Catholic faith advanced, in fields, market-places, and other open-air temples, a stone or wooden Cross was the chief object of attraction; and on the Lord's day, especially before the churches had been built in smaller districts, believers were wont to gather for instruction and prayer around the Gospel Cross.

As churches, abbeys, and monasteries increased throughout the land, emblems of the Cross were also multiplied. The plan of the churches was usually cruciform in design. A cross was marked, or worn on the back or shoulder of every pilgrim to Palestine. Some fervent crusaders had the crucial sign cut into their very flesh—a practice vouched for by the poet Spencer's declaration:

"And on his breast a bloodie cross he bore,
The dear remembrance of his dying Lord;
For whose sweet sake that glorious badge he wore,
And, dead or living, ever Him adored."

After braving, for a thousand years, the battle and the breeze, England's Catholic flag by iconoclasts was lowered to the dust. However, the red cross of St. George, which Great Britain still unfurls on her union standard, together with the crosses of St. Patrick and St. Andrew, are memorials of the old faith of England, and still traces its origin to a deep faith in the infinite efficacy of Christ's blood-shedding.

To honor the discovery of a lost fragment of the "True Cross" enchased in gold, the German Empress Eleanor instituted an order for the female sex, about two centuries ago. The members of it were styled, "Ladies of the Cross."

On Good Friday, in all Catholic churches, we have the adoration or blessing of the Cross. Catholics are reproached for the terms "adoration" and "worship" in their acts of homage to the Cross, yet the meaning of "adoration" is to apply to the mouth (*ad os*); in other words, to kiss in token of veneration. As for the term "worship," near the tree of Mambré, Abraham worshipped his angel guests, and adored to the ground! Moses worshipped his kinsman Zethro. King David was worshipped by the prophet Nathan and others. At the dedication of the Temple, it is said that "the people fell down and worshipped God and the king." Judith, of Bethulia, paid homage even to the infidel Holofernes. "At St. Peter's feet, the centurion, Cornelius, fell and adored."

In sacred history, these and other creature "adorations" are recorded without blame. Our good friends who find fault with us should look homeward, and explain how it is a Protestant who aspires to rank in chivalry, kneels before his sovereign, and kisses the sword wherewith he is knighted, while the Lords of Parliament bow before the sovereign's empty throne.

In token of their oath's veracity, in a law court, witnesses kiss the New Testament. If such homage be decorous in those who honor the Bible, may not Catholics show equal veneration to the crucifix, which they also honor as representing Christ's altar of atonement—the Gospel's abridgment—and summary of the whole Bible?

In short, be it remembered that the once vile stigma of slavery—the Cross—is now the noblest badge of honor among the free! It waves in the breeze on the flag of navies, and is unfurled on the standard of armies; as a jewel it is suspended from the neck of beauty, and as a reward it is affixed on the breast of merit. It shines as a gem in the diadem of kings, and it is emblazoned as a device of honor on the shield of those of noblest birth; and though, as heretofore, a scandal to the Jew and a folly to the Gentile, yet, among Christians, even those who are prejudiced, the ever venerable form of the Cross is esteemed as the hallowed symbol of Him who redeemed the world!

DRIFTING AWAY; OR, BERTHA'S TRIAL.

SHE had no appetite, and only made a feint of eating, as I could see; while her husband piled away the steak, muffins and omelet in a most liberal fashion, and kept himself so busy at this pleasant work as to permit his wife's abstemiousness to escape observation.

"You don't look well this morning," said I, feeling really concerned.

Bertha smiled faintly, as her husband turned a look of inquiry upon her face, and answered,

"My head aches a little." And then added, "I hope my fretting baby didn't keep you awake. I don't know what ailed him. I didn't sleep for an hour at a time all night. Husband had to go into another room. He can't bear loss of rest."

"No," said he; "I must have my regular sleep. How these women manage to worry night after night with their babies, at all hours, is more than I can understand. It would kill me."

Bertha coughed slightly, cleared her throat, and coughed again two or three times.

There was a sound in the cough that was unpleasant to my ears. I glanced toward my friend to see how it affected him, but he had not appeared to notice it.

"And kills the mother sometimes," I ventured to remark.

My friend looked at me for a moment or two as if I had disturbed him slightly, and then went on with his breakfast. I noticed the cough again once or twice during the meal.

After breakfast my friend and I retired alone to the library, leaving Bertha to her maternal and household cares. A sail on the river, which ran along one side of my friend's estate, and in that "fairest of pleasure boats," about which he had written to me, was to be our forenoon's occupation. After spending an hour or two in the library talking and reading, we went down to the river, my friend carrying a lunch-basket which Bertha had placed in his hand.

"Why can't you go with us?" I asked, as I looked in her fading face.

She shook her head, and half turned it toward the door, from which she had stepped into the portico to give her husband the basket, thus indicating that duty must go before pleasure.

"It's no use to invite her," said my friend, in what struck me as a light and careless manner. "She never goes anywhere. Leave her with her babies and her servants; she is happiest among them."

I stood nearest to Bertha when this was said, and could not have been mistaken in the sound that reached me—it was a faint sigh.

"There's something wrong here," said I to myself, as we walked toward the river.

A week at Fern Dale confirmed all my first impressions as to the rapidly failing condition of Bertha. And yet my friend showed no anxiety, no dim consciousness, even, of the peril in which his wife stood. "How can he gaze into that pale, thin face," I would ask myself over and over again, "and not take the warning that nature gives?" Was his own enjoyment of mere sensuous life so great that he could not understand a condition like Bertha's? He loved her; nay, he almost idolized her; and when I would hint occasionally, in a concerned way, my fears touching her health, he would regard me with a vague, bewildered countenance, as if I were troubling him with the shadow of some far-off evil.

One morning Bertha did not make her appearance at the breakfast-table. On asking for her, my friend answered that she had been up for most of the night with her baby, and was too much indisposed to rise.

"Nothing serious?" I remarked.

"Oh, no!" he answered, "She often has such spells. We shall see her at dinner-time, as usual, only looking a little paler, perhaps."

Only a little paler! That must be death-like pallor, I thought.

This morning we were to have a sail on the river. Soon after breakfast we went to the boat-house, and unmoored the fairy barque in which we had already spent so many happy hours together. As she glided gently out, like a bird floating on the buoyant waters, through some mishap the light cord by which my friend held her slipped from his hand and she passed from his reach in a moment, out into the current and commenced drifting away. My friend became instantly excited, and showed great anxiety about the boat. His face flushed, his eyes dilated, and his movements were hurried and disturbed. He ran here and there in an incoherent manner, and appeared for some moments to lose all self-possession. At last, catching at a small coil of rope, he tied a stone to one end of it, and gave me the other end to hold; then throwing the stone with all his strength, it fell into the boat. Eagerly taking the rope from my hand, he drew it on until the slack was in. Now came the moment of suspense. The boat was moving steadily with the current; should the stone not obtain a firm anchorage inside, but release itself and be drawn over the gunwale, the little vessel would float beyond our present means of rescue. But the expedient proved successful. The stone held with sufficient tenacity to overcome the pressure of the current, and soon the pleasure-boat came floating to our outstretched hands.

"Safe!" exclaimed my friend, as he grasped the side of his pet with eager fondness. "How careless I was!" he added, as he stepped over the side, and commenced adjusting the sail.

"You could easily have recovered her again," said I, "even if she had drifted away a mile or so before a row-boat could be procured in which to go after her."

"Oh, yes!" he replied; "but I didn't think of that. I was only conscious that my beauty was drifting away beyond my reach. Don't laugh at me; but I have a real affection for this boat."

Soon we were moving away over the rippling water, under the pressure of a gentle breeze, my friend every now and then recurring to the little incident I have mentioned.

"You don't know," he said, as we floated into a sheltered cove, where the wind no longer laid its soft cheek against our snowy sail, that hung loosely against our reed-like mast, "how that little peril of my boat disturbed me," again alluding to the circumstance.

I looked at him without answering.

"You look grave," he remarked; "what thoughts are shadowing your mind?"

"Thoughts that concern you. Shall I let them come into speech?" I said, after a moment of silence.

"By all means, my friend. Don't hesitate."

He leaned forward and looked at me anxiously.

"I was thinking," said I, "of a far more precious thing that is drifting from you—steadily drifting, and getting more distant every day, and yet you heed it not."

"I don't understand you," He looked bewildered.

"Bertha." I merely uttered the name.

He grew pale instantly.

"Bertha is drifting from you," said I, "and unless you stretch forth a hand to save her speedily she will pass out of your reach."

He let the rudder which he been holding slip from his grasp, and leaned forward with a frightened look toward me.

"Why do you say this?" he asked, in a breathless manner.

"Because it so appears to my eyes. Bertha has failed sadly since I saw her last. All her color has departed, and all the fine roundness of face and limb has wasted. She eats nothing, comparatively, yet is taxed with duties that would wear out a strong man." You, with your vigorous health, could not endure them."

"What can I do?" asked my friend, with a pale alarm in his face. My few sentences had startled him from a pleasant life-dream. "She will bury herself, as you see. What can I do?" he repeated.

"You can stretch out your hand and save her, before the current that is now floating her away bears her beyond your reach," said I, confidently; "and I take the privilege of a friend to warn you in time. Not once since I have been here has she shared our recreating drives or refreshing hours on the river. She does not sit with us in the library, joining in our pleasant conversation, and making thought more beautiful, as in other days; and when we meet her at meal-time, looking so pale and careworn, it is plainly to be seen that mind and body are feeble from excessive weariness. Can this go on long, and her delicate organism not give away? Be assured not, for the strain is too great."

"What can I do?" asked my friend again, looking still more alarmed. "She is wedded to these household cares, and enslaved to her children."

"I have not seen," said I, "any attempt on your part to win her away from them."

"You have awakened me from a dream," said my friend, as he grasped the rudder again and headed the boat homeward. "Drifting away! drifting away!" he added a few moments afterwards. "Yes, it is even so. But I will catch at her receding garments and hold her back."

At dinner-time we met Bertha, looking worse than I had seen her since my arrival. I noticed that my friend's eyes wandered every little while to her face, and that he did not eat with his usual appetite. After the dessert, and before we left the table, he leaned toward her and said, with a tenderness in his voice that no wife's heart could resist.

"I am sorry to see you looking so worn-out, Bertha. Last night was a severe tax on you. Have you been lying down this morning?"

"Part of the time," she answered, looking at her husband gratefully. It was plainly to be seen that she was not used to such tender inquiries.

"This way of life won't do, Bertha," he went on. "It is destroying you. I see you drifting away from me" (his voice failed a little) and I must put forth a hand to draw you back. Nature will not bear the burdens you are laying upon her."

I saw light coming into her pale face, and love beaming out from her eyes upon her husband.

"We are going to take an easy ride this afternoon," he added, "and want you to go with us. Now don't say no!"

I saw objection in her face; and her lips moved as if she was about putting her objection in words. But her husband's "Now don't say no!" coming as it did on his warmly-expressed interest and concern, changed her purpose, and he said:

"If it will give you pleasure."

"Nothing in the world would give me more pleasure," replied my friend, with almost lover-like warmth.

There was visible already a new life in the countenance of Bertha. A soft glow was faintly dyeing her cheeks, and a mellow light tempering the unnatural brilliance of her eyes.

"When do you wish me to be ready?" she asked.

"At four o'clock. We will ride until six. That will be long enough for you."

It was the Bertha of other days who talked so pleasantly and looked so bright and cheerful during that ride. At tea-time she was another being from what she appeared on the evening before, or indeed on any evening since my arrival at Fern Dale. The ride had quickened in her mind a new, healthier impulse. She was a lover of all things beautiful in nature, and this had given her a pure enjoyment, which could not soon die out. During the evening my friend, by a little management, drew her away from her nursery into the library, where we enjoyed her company for more than an hour. How solicitous my friend was to keep her mind interested, to give her thoughts a new direction, to call back old themes in art and literature that once gratified her taste or charmed her imagination! She felt the change in him, and was, I could see, half surprised, yet touched thereby.

On the next day she accompanied us in our morning drive, and in the afternoon was induced, after a little persuasion, to take a sail on the river. There was an unmistakable glow on her cheeks as she came back from this excursion in fine spirits; and I noticed that she took a relish of tongue and ate two biscuits at supper-time—an appropriation of food quite beyond anything I had seen in her case since my visit to Fern Dale.

"You have caught her garments ere she drifted quite away," said I to my friend, as we sat together that evening in the library, where we enjoyed her company for some time.

"Yes," he answered, with feeling, "and I will cling to them as a man clings to his life. She shall not get free upon the waters again through any fault of mine. Was ever a man so thoughtless and stupid as I have been?"

"Many, very many, are just as thoughtless, just as blind as you were," said I; "and hundreds of over-taxed wives—self-taxed it may be, as in Bertha's case—are drifting steadily away from mortal shores upon the sea of eternity; and in a few weeks, or months, or years, they will be out of the reach of hands that will clutch after them in agony when it is too late.—*London Universe.*

THE WRECK OF THE "EMMA."

IN the spring of 1870 there cleared from the port of New York the good ship *Emma*, bound for Liverpool, laden with hides and lumber. She was wrecked in the voyage, but her crew of thirteen persons and two passengers were saved by the heroism of an Irish fisherman. It was in this wise: On the southern coast of Ireland, outside Cork Harbor, lies the wild and beautiful Bay of Ballycottan. The inhabitants of that coast are extremely poor, having scarcely any means of

subsistence but the precarious produce of their fishing boats, and, from the dangerous nature of the shore, these frail barks are often wrecked and their owners drowned.

One wild, stormy day in spring, two years ago, a large vessel was seen to enter the bay in distress and come to anchor, vainly hoping to ride out the gale; but the wind blowing from the south-west, directly up the beach, exposed her to its fullest fury. After a gallant struggle with the elements, she dragged her anchors, and then vainly endeavoring to put to sea once more, finally went on shore at about four in the afternoon. She took the ground on a low reef of rocks which runs parallel to the beach about three hundred yards distant.

There were hundreds of spectators watching her along shore. It wanted more than an hour of full tide, and every one expected her to go to pieces before then. I have witnessed many storms by land and sea, but never before saw such furious waves and wild commotion. It was almost impossible to stand up against the driving blasts, and sturdy sailors, endeavoring to reach the nearest point where the ship lay, were beaten down upon the shingle and drenched with the dashing surf. A full hour went by; the tide was past its full; still, to the surprise of every one, the vessel held together. But the night was approaching, and it was vain to hope that timbers and bolts could last till another tide, unless the storm abated.

From amidst the anxious crowd a young fisherman, named Daniel O'Sullivan, a fine, stalwart fellow, stepped forward, and, addressing those around him, said: "If we are to go, boys, let us go. Night is closing in and it will soon be dark."

At this time there was no abatement of the gale, and no boat, even if she could be launched, could possibly live in the sea then raging. It was agreed, therefore, to make the trial at half-ebb, when there might be better prospect of success. Accordingly, at eight o'clock, the whole population, denizens and visitors of the place—the women, after the usual Irish fashion, crying and wringing their hands—gathered around the whale-boat with which it was understood the attempt was to be made, and which was lying high and dry at least half a mile from the point of shore nearest the stranded ship.

"Come, boys," said O'Sullivan, "bear a hand. Now is our time. Let us carry the boat over."

At that moment its owner stepped forward. "My boat shan't go," he said. "I am a poor man, and have no other means to earn a living, and she will be stove to pieces on the rocks."

"What's the boat worth?" asked O'Sullivan. "Name a fair price and I'll pay it if any harm comes to her."

"But will you pay me for my earnings?" responded the owner.

"I can't tell what your earnings may be, but I'll pay you the price of the boat if she's lost, or repair her if she is damaged."

Still the man haggled and refused to let the boat go, unless on better terms.

"Well," said O'Sullivan, "there is my boat above at the pier. She is worth six of yours, as everybody knows. You shall have her, boat for boat, if any harm happens to yours. Are you satisfied?"

This arrangement the owner of the whale-boat consented to, the chief of the Coast Guard stating the bargain aloud, and the bystanders witnessing it.

While the row-locks were being fixed the owner interposed some other objection, when O'Sullivan cut him short by saying: "The boat is mine now for this night, and you have no further call upon her." Then, turning to the men standing around, he said: "Boys, we have the boat, which of you will come with me?"

A dead silence ensued. None would volunteer to embark on an enterprise which seemed to threaten certain destruction, and whose object was the saving of persons in no way connected with them, not one of whom any of them had ever seen. The wind still drove by in unabated gusts, and from over the dashing waves came, every now and then, shouts and cries for help.

The ominous silence was at last broken by the reproachful voice of O'Sullivan, in the broad brogue that is sure to come out when an Irishman is in earnest:

"Ah, shure then, boys, if ye were beyant in that ship, ye'd like to see a boat comin' toward ye!"

"You're a foolish fellow, Dany," remarked a man, "to run yourself and your boat into such danger. It's certain death."

"If," replied the gallant fellow, "it be God's will to bless us and bring us back safe, shure it is likely we'll fetch the boat, too; but if He takes us to Himself—why, we'll want no more boat."

At length his brother, Con O'Sullivan, exclaimed: "I'll go." Another brother, Pat, next volunteered; and then one of his own boat's crew, Jim Walsh.

He still wanted two men more to make up a sufficient crew; but he appealed to the crowd in vain.

"Don't you see her signal lights of distress?" he asked. "Don't you know that every mother's son on

board has somebody who's praying for him? Will ye see her go to pieces, boys, and not pull one stroke to save the poor people?"

"I'm sorry for them," answered a man, who seemed more than half inclined to volunteer, but was evidently deterred by a young wife, holding a baby in her arms, who was hovering around him. "I'm sorry enough for the poor creatures, God knows, but my own life is worth more to me than any other man's life, and I can't go."

Daniel O'Sullivan then went through the crowd, asking twelve or fifteen persons by name whether they would go, with like result. It was the struggle of one brave, generous man against the faint-heartedness of a multitude. I looked every minute, as I stood outside of the crowd around the whale-boat, for the men to give in. As "No!" "No, Dany, I can't!" came back from one another in answer to his appeals, it was a grand spectacle to see and hear the brave fellow persevering, ever by some new argument, or manner of address, or touching appeal, to man the boat. "It's a poor chance ye'll have on yer last voyage, Pat Mahoney, and bitter memories of drowning sailors will come up like wraiths around the plank ye're clinging to!"

At last, he cried to a young fellow named Scannell: "Jack, will you come with me?"

"I will, Dany."

"Ha! You're me heart's delight, Jack—God bless you!" was the glad rejoinder.

One man more was wanted: and, as a last resource, O'Sullivan had called on McKenzie, a landsman and journeyman painter:

"Will you come, Bill?"

"Yes, I will," was the ready answer of the landsman. This, however, was a *ruse* of O'Sullivan to shame the sailors, and McKenzie was afterward exchanged for a man named Draddy, an old and experienced fisherman, who had come in late from the country.

"Come," said our hero, when his number was complete, "away with her across the strand." Everybody now bore a hand. Fifty men, at least, seized the boat. She was lifted from the sand, settled on two score shoulders, and marched off to the refrain of "Yo, heave, O!" without which no sailor works contentedly.

It was now nearly nine o'clock. O'Sullivan seized a lantern, and, buffetting the waves as he best could, got out on the rocks to ascertain the best spot for approaching the vessel, and then returned. The poor wretches on board, who, by the ebbing tide were brought within a biscuit's throw of the shore, seeing the light approach and then recede, sent out a wail of despair, distinctly heard all through the village. For the first time it was answered. Through the pitch-dark night, above the roar of winds and waters, the waves bounding up in madness, as if daring the brave crew to the venture, the cry from the stranded ship was answered by a hundred voices in chorus from the shore. Once, and again, and again, it pealed out a note of rescue to the almost hopeless victims of the storm.

The whale-boat, with the aid of a score of hands, was safely launched, and in a moment after was making her way over the tossing waves toward the wreck. Gallantly she breasted the fury of the storm and reached the vessel's side. All on board, including two females, were rescued, and the boat came safely back to shore. The story needs no comment. Daniel O'Sullivan was as true a hero as ever shed his blood on the battle-field or died at the stake.—*Boston Pilot.*

THE POWER OF A NEWSPAPER.—The power of a respectable newspaper has clearly been seen in Ireland, and in rather a novel way. Our readers will remember that by the judgment of Keogh, not only was Captain Nolan unseated, but obliged to pay the election expenses of his rival, Captain Trench, amounting to nearly £15,000. The *Dublin Freeman's Journal* at once appealed to the country to take this burden from Captain Nolan's shoulders. Ireland recognized the voice of the caller, and answered—as she always does—generously. From all parts of the country subscriptions poured into the *Freeman* office and, on August 21st, the editor had the pleasant duty of announcing as follows: "There now stands in the National Bank—lodged by the *Freeman's Journal*—to the credit of the 'Galway Vindication Fund,' the sum of £14,401 7s 6d.

This sum covers the whole expenses, and it has been almost entirely subscribed in Ireland. It was thought that the Irishmen of America would have helped their brethren at home in the matter; but somehow there was no response from this country, perhaps for want of organization. However, we are glad the old country has shown that she is able to meet her own exigencies; and we think the country ought to award a vote of thanks to the *Dublin Freeman's Journal*.

A NEW YORK judge has decided that signs and banners across the street are illegal obstructions—as a street is not the mere surface of the earth, but also embraces the light and air above it.

ALL the joys of earth will not assuage our thirst for happiness; whereas a single grief suffices to shroud life in a sombre veil, and smite it with nothingness at all points.

A MEMORY.

BY FATHER RYAN.

Adown the valley dripped a stream,
White lilies drooped on either side;
Our hearts, in spite of us, will dream
In such a place, at eventide.

Bright wavelets wove the scarf of blue
That well became the valley fair—
And grassy fringe of greenest hue
Hung round its borders everywhere.

And where the stream, in wayward whirls
Went winding in and winding out,
Lay shells that wore the look of pearls,
Without their pride, all strewn about.

And here and there along the strand,
Where some ambitious wave had strayed,
Rose little monuments of sand
As frail as those by mortals made.

And many a flower was blooming there
In beauty, yet without a name,
Like humble hearts that often bear
The gifts—but not the palm of fame.

The rainbow's tint could never vie
With all the colors that they wore;
While bluer than the bluest sky,
The stream flowed on 'tween shore and shore.

And on the height, and down the side,
Of either hill that had the place,
Rose elms in all the stately pride
Of youthful strength and ancient race.

While here and there, the trees between—
Bearing the scars of battle-shocks,
And frowning wrathful, might be seen
The moss-veiled faces of the rocks.

And round the rocks crept flowered vines
And clomb the trees that towered high—
The type of lofty thought that twines
Around a Truth, to touch the sky.

And to that vale, from first of May
Until the last of August went;
Beauty, the exile, came each day
In all her charms, to cast her tent.

'Twas there, one long-gone August day,
I wandered down the valley fair—
The spell has never passed away
That fell upon my spirit there.

The summer sun-set glorified
The clouded face of dying day
Which flung a smile upon the tide
And lilies, ere he passed away.

And o'er the valley's grassy slopes
There fell an evanescent shien,
That flashed and faded like the hopes
That haunt us, of what might have been.

And rock and tree flung back the light
Of all the sun-set's golden gleam,
As if it were beneath their right
To wear such borrowed diadems.

Low in the West, gleam after gleam,
Glowed faint and fainter—till the last
Made the dying Day a living Dream,
To last as long as life shall last.

And in the arches of the trees
The wild birds slept with folded wing,
And e'en the lips of the summer breeze,
That sung all day, had ceased to sing.

And all was silent—save the rill
That rippled down the lilies' feet—
And sang—while stillness grew more still
To listen to the murmur sweet.

And now and then it surely seemed
The little stream was laughing low—
As if the sleepy wavelets dreamed
Such dreams as only children know.

So still—that not the faintest breath
Did stir the shadows in the air;
It would have seemed the home of Death
Had I not felt life sleeping there.

And slow and soft—and soft and slow,
From darkling earth and darkened sky,
While wings of gloom waved to and fro,
And spectral shadows flitted by.

And then methought upon the sword
I saw—or was it star-light's ray?
Or Angels came to watch and guard
The valley—till the dawn of day?

Is every lower life the ward
Of spirits more divinely wrought?
'Tis sweet to believe 'tis God's—and hard
To think 'tis but a poet's thought.

But God's or poet's thought—I ween
My senses did not fail me when
I saw veiled angels watch that scene
And guard its sleep—as they guard men.

Sweet sang the stream as on it pressed,
As sorrow sings a heart to sleep—
As a mother sings one child to rest,
And for the dead one still will weep.

I walked adown the singing stream,
The lilies slept on either side;
My heart—it could not help but dream
At Eve, and after Eventide.

Ah! dreams of such a lofty reach
With more than earthly fancies fraught—
That not the strongest wings of speech
Could ever touch their lowest thought.

Dreams of the Bright—the Fair—the far
Heart-fancies flashing Heaven's hue—
That swept around—as sweeps a star
The boundless orbit of the True.

Yea! dreams all free from earthly taint—
Where human passion played no part—
As pure as thoughts that thrill a Saint
Or haunt an Archangelic heart.

Ah! dreams that did not rise from Sense,
And rose too high to stoop to it—
And flamed aloft like frankincense
In censers round the Infinite.

Yea! dreams that vied with Angel's flight,
And soaring—bore my heart away—
Beyond the far Star-bounds of Night
Unto the Everlasting Day.

How long I strolled beside the stream
I do not know, nor may I say;
But when the poet ceased to dream,
The Priest went on his knees to pray.

I felt—as sure as seraph feels,
When, in some golden hour of grace,
God smiles—and suddenly reveals
A new, strange glory in His Face.

Ah! star-lit valley! Lilies white!
The poet dreamed—ye slumbered deep!
But when the priest knelt down that night
And prayed—why woke ye from your sleep?

FOR THE CHILDREN.

BONNIE CHRISTIE.

The boys were in a school-room alone to-
gether, when some fire-works, contrary to the
master's express prohibition, exploded. The
one boy denied it; the other, Bonnie Christie,
would neither admit nor deny it, and was se-
verely flogged for his obstinacy. When the
boys got alone again—

"Why didn't you deny it?" asked the real
delinquent.

"Because there were only we two, and one
of us must then have lied," said Bonnie.

"Then why not say I did it?"

"Because you said you didn't, and I would
spare the liar."

The boy's heart melted—Bonnie's moral
gallantry subdued him.

When school resumed, the young rogue
marched up to the master's desk, and said,
"Please, sir, I can't bear to be a liar—I let
off the squibs," and burst into tears.

The master's eye glistened on the self-ac-
cuser, and the merited punishment he had in-
flicted on his schoolmate smote his conscience.

Before the whole school, hand-in-hand with the
culprit, as if they were paired in the confes-
sion, the master walked down to where Christie
sat, and said aloud with some emotion: "Bon-
nie—Bonnie, lad—he and I beg your par-
don—we are both to blame?"

The school was hushed and still, as older
schools are apt to be when anything true and
noble is being done—so still, they might have
heard Bonnie's big boy tear drop proudly on
his copy-book, as he sat enjoying the moral
triumph which subdued himself as well as the
rest; and when, for want of something else to
say, he gently cried, "Master for ever!" the
glorious shout of the scholars filled the old
man's eyes with something behind his spec-
tacles, which made him wipe them before he
resumed his chair.

READ THIS, BOYS.

A gentleman advertised for a boy to assist
him in his office, and nearly fifty applicants
presented themselves to him. Out of the whole
number, he in a short time selected one and
dismissed the rest.

"I should like to know," said a friend, "on
what ground you selected that boy, who has
not a single recommendation?"

"You are mistaken," said the gentleman;
"he had a great many. He wiped his feet
when he came in, and closed the door after
him, showing that he was careful. He gave
up his seat instantly to that lame old man,
showing that he was kind and thoughtful. He
took off his cap when he came in, and answered
my questions promptly and respectfully, show-
ing that he was polite and gentlemanly. He
picked up the book which I had purposely laid
on the floor, and replaced it on the table, while
all the rest stepped over it or shoved it aside;
and he waited quietly for his turn, instead of
pushing and crowding, showing that he was
honest and orderly. When I spoke to him, I
noticed that his clothes were carefully brushed,
his hair in nice order, and his teeth as white as
milk; and when he wrote his name, I noticed
that his finger-nails were clean, instead of be-
ing tipped with jet, like that handsome little
fellow in the blue jacket. Don't you call
these letters of recommendation? I do, and I
would give more for what I could tell about a
boy by using my eyes ten minutes than all the
letters he can bring me."

PACIFIC COAST ITEMS.

The Plumas National give great accounts
of the mines in that county.

FIVE to ten dollars an acre per annum is de-
manded for the rental of farming land in Santa
Clara County.

A CONSIDERABLE trade in walrus tusks has
sprung up with Alaska. These tusks are
used as ivory by cutlers.

THE Marysville Standard has ceased to
exist. We are sorry. Smith was a clever fellow,
socially, and a good journalist in his day.

THE residents of Kittitas Valley, Washing-
ton Territory, complain about mail matters, and
say it takes a letter from Walla Walla fifteen
days to reach them.

MACKEREL are abundant in San Diego har-
bor at present. Anglers, fishing from the
wharves, succeed in catching, daily, from ten to
fifteen pounds of these fish.

AN organization to be known as the Southern
California Semi-Tropical Fruit Company has
sent a copy of its articles of incorporation to
office of the Secretary of State.

AT a camp-meeting in Bodega, on Tuesday
night, two boys, named James Finley and Geo.
Shaster, had a fight with knives. Shaster was
badly, if not fatally cut in the abdomen.

THE track-layers on the West Side Rail-
road, Oregon, are laying a mile of track every
day. The road will be completed to St. Joe,
about fifty miles from Portland, this month.

J. A. EVANS, Chief Engineer of the West-
ern Division of the Texas and Pacific Railroad,
is now finishing the reconnoitering trip, inter-
rupted by the arrival of the railroad party last
month.

THE Gilroy Advocate says the dry murrain
has appeared among the cattle of San Felipe.
It first made its appearance in the herds of
James Dunne. So fatal was the disease at
first that Mr. Dunne lost at the rate of twenty
per day.

QUINCEY, Plumas County, was visited by a
very perceptible shock of earthquake on Tues-
day last, at about 2 o'clock P. M. The vibra-
tion lasted for several seconds, making every
thing movable tremble, set lamps etc.,
tossing, and caused timid people to "quake
in their boots."

THE Tucson Citizen of September 7th has
the following: "A Mexican desperado, who
had formerly been in the employ of Colonel
Woolsey, went to his ranch with the avowed
purpose of killing him. The desperado fell in
with a Mexican boy, reared by Colonel Wool-
sey, to him he declared his intention. The
boy said Colonel Woolsey had reared and be-
friended him, and that the desperado would
have to kill him (the boy) before his recog-
nized parent. After more was said, the desper-
ado did kill the boy, but he was afterward
captured by the Mexicans in the employ of
Colonel Woolsey, who held him a prisoner one
day and then killed him, burying his body by
the boy's grave."

MISCELLANEOUS ITEMS.

THE arbitrators have left Geneva.

ROCHEFORT is reported dying an exile.

THE London journals are jubilant over the
Geneva settlement.

ELECTION riots have occurred in Rio Janeiro.
Several killed and wounded.

THE butter market at St. Albans, on the 26th,
was dull. Prices ranged from 10 to 28 cents a
pound.

AMADEUS, of Spain, in opening the Cortes,
said the Government was determined on crush-
ing the rebellion in Cuba.

NEWS from Porto Rico, by mail and tele-
graph, gives a sad picture of affairs on that
island, and hints at local outbreaks.

IRELAND has fifty-six railways, managed by
as many different boards of directors, with an
average length of forty-eight miles.

THE German Crown Prince has ordered a
bronze copy of the statue of Frederick the
Great to be cast, which he proposes to present
to the Crown Prince of Italy.

A WATERTOWN boy, fifteen years old, has
been arrested for highway robbery, assault
with intent to kill, and when the officer found
him he was beating his mother.

A GREAT public demonstration is contem-
plated in Dublin against the occupation of
Rome by the Italian Government, and the sup-
pression of religious orders in Italy.

A LITTLE girl in Gordon County, Ga., has
for some time past been making a pet of a
large black snake. The pair take their meals
together, and are on terms of great intimacy.

A CALCULATING machine has just been in-
vented, which, by the simple turn of a crank,
can be made to multiply, add and extract the
square root. It multiplied correctly 9,876 by
3,456 in two minutes.

THIS is the last month that Internal Re-
venue stamps will have to be affixed to legal
documents, as the law abolishing all stamp duties
imposed by Schedule B, except the tax of two
cents upon bank checks, drafts, or orders, takes
effect on the 1st of October.

THE people of North Carolina are very
sensibly going to work in their gold mines to
see if there is anything left in them. It is
said that the mines of Mecklenburg County
have inexhaustible supplies of rich ore.

So extensively is the adulteration of tea now
carried on in China that Mr. Medhurst, the
British Consul at Shanghai, wrote that 53,000
pounds of willow leaves were in course of
manipulation at one port alone, to be mixed
with tea for shipment, at the ratio of from ten
to twenty per cent.

A ONCE eminent Indiana politician now
drives a horse-car through the reeking thorough-
fares of St. Louis, and is a more useful man
than he ever was before in his life. There are
a host of "eminent politicians" at Washington
who would add to their respectability by earn-
ing a living in the same way.

AS AN illustration of the amount of capital
seeking investment in good railroad bonds, the
New York Express mentions that a single bank-
ing firm in that city has disposed of nearly
\$60,000,000 of railroad bonds within the past
few years, or since the Government commenced
to call in its 7.30 or 6 per cent. debt.

IT is reported that the younger Bennett has
given orders for a magnificent monument to his
father, intended to be the finest in Greenwood.
The price is unlimited, but it is estimated that
it will cost not less than \$250,000. The shaft
is to be of white marble, elaborately sculptured
with symbolical figures representing the profes-
sion of journalism. The inscription will be
simply, "James Gordon Bennett," with age and
date, and "Founder of the New York Herald."

STOCK jobbers very frequently get news
ahead of the regular sources of press informa-
tion. Long before the news of the disaster to
the steamship *Bienville* reached the newspaper
offices in New York, the sharpers in Broad
and Wall streets had the intelligence, and
made themselves busy in taking advantage of
it. Before the third edition of the evening
papers appeared on the street, nearly 18,000
shares of the Pacific Mail stock had changed
hands.

SAN FRANCISCO PRODUCE MARKET.

FLOUR—Extra ranges from \$4 75 to \$5 50 according
to brand, terms of sale, etc.

WHEAT—Fair to choice grades are quotable at
\$1 62 1/2 to \$1 70.

BARLEY—We quote choice Bay at \$1 12 1/2, and coast
at \$1 05 to \$1 10.

OATS—California descriptions range from \$1 50 to
75, as to quality. Sale of 150 sks at \$1 70. The Oregon
steamer brought down 703 sks, part of which were sold
at \$1 80 per cwt. This is the first consignment of Oregon
this season.

HAY—A cargo of good wheat sold at \$15; do, wheat
and oat mixed at \$14. Very choice wheat would bring
\$16 per ton.

ONIONS—Quotable at \$1 12 1/2 to \$1 25. Sale of 100
sks at \$1 25 per 100 lbs.

POTATOES—Red descriptions range from \$1 50 to
1 70; Sweet, 75c per 100 lbs.

RYE—Quiet at \$1 00 to \$1 05 per cwt.

BRAN—Selling for \$20 per ton from mills, and \$19
from wharf.

MIDDINGS—Mill price is \$25 to \$27 50 per ton for
feed and \$30 for fine.

CORN—Quotable at \$1 70 to \$1 80 per 100 lbs.

OIL CAKE MEAL—\$30 per ton from mills.

CORNMEAL—Quotable at 22 to 24c per lb, jobbing.

SEEDS—Flax, 3 to 3 1/2c; Canary, jobbing at 4 1/2c to
5 1/2c; Mustard, 2 to 3c per lb, as to kind.

BEANS—Pea, Small, White and Butter, \$4 to 4 25 per
100 lbs; Pink and Red, \$5 50 to \$6; Bayo, \$4 50 to \$4 75.

HONEY—San Diego new, in comb, 23c per lb; Los
Angeles comb, in 2 lb cans, \$4 1/2 doz; strained do, in
bulk, 13c per lb; other kinds, 8 to 15c in comb and 10 to 15c
strained.

BEESWAX—Quiet at 35c per lb.

VEGETABLES—Tomatoes, Bay, 75c to \$1 25 per box;
Egg Plant, 2 to 3c per lb; Summer Squash, 75c per box;
Green Corn, 10 to 15c per doz; Cucumbers, 75c per box;
Chili Peppers, 2 to 3c for common and 6 to 8c for bell; String
Beans, 2 1/2 to 4c; Cabbage, 50 to 62 1/2c per 100 lbs; Peas,
2 1/2 to 3c per lb; Green Okra, 4 to 6c; Garlic, 4 to 5c; Lima
Beans, 3 to 4c.

FRUIT—Limes, \$12 50 to \$15 per 1000; Oranges are
obbing at \$3 per 1000; Figs, 50 to 70c per lb; Plums, 50 to 60c,
according to variety; Peaches, 75c to \$1 50 per box, 75c to
\$1 25 per basket; extra Mountain Clingstones, 80 to 90c per
lb; Blackberries, none; Pears, 40 to 75c per box for cook-
ing, and \$1 to \$1 75 for eating; Apples, 50c to \$1 25 per
box; Grapes, Rose of Peru, 75c to \$1 25; Black Ham-
burg, \$1 to \$1 25; Muscat of Alexandria, 40 to 50c per lb;
Flame-colored Tokay, 3 to 6c; Black Morocco, 6 to 8c;
Isabella, 4 to 5c; Nectarines, \$1 to \$1 25 per box; Water-
melons, 60 to 100c each; Cantaloupes, 50 to 12 1/2c each; Sicily
Lemons, \$14 to \$16 per box for common and \$18 for choice;
Australian do, \$6 to \$7; Quinces, 75c to \$1 per box; Cocoa-
nuts, \$6 to \$7 per 100.

DRIED FRUITS—California are jobbing as follows:
Apples, 8 to 9c per lb; Peaches, 9 to 11c; peeled do, 20 to
22 1/2c; Pears, 9 to 10c for peeled; Plums, 5 to 8c; pitted,
do, 18 to 20c; Figs, 6 to 10c; Nectarines, 12 to 14c; Grapes,
6 to 7c; Raisins, 10 to 12c.

PROVISIONS—Eastern sugar-cured Hams are job-
bing at 18 to 20c; do, extra light Breakfast Bacon, 13 to
14 1/2c, and heavy to medium, 11 to 12 1/2c; California
Hams, 15 to 17c; California Bacon, 11 to 13c; Eastern
Lard, 11 1/2 to 14c, as to pkg; California do, 11 to 13c per
lb; California Smoked Beef, 12 1/2 to 14c.

DAIRY PRODUCE—Choice to fancy Butter, 40 to
45c; fair to good, 32 1/2 to 37c; pickled 32 1/2 to 35c; new,
in firkin, sells at 27 1/2 to 30c per lb; Eastern firkin, 20 to
25c; Western do, 15 to 20c; California Cheese, 10 to 15c,
latter for fancy dairy; Eastern, 12 1/2 to 16c, latter for New
York State Factory.

EGGS—California are quiet at 45 to 50c per dozen;
Oregon, 40 to 42 1/2c. Sale of 200 doz Eastern at 35c per
dozen.

POULTRY—Market overstocked. Hens, \$7 to \$8 per
doz; Roasters, \$5 to \$6 50; Broilers, \$3 to \$4; Ducks, \$8 to \$9;
Turkeys, 19 to 21c per lb; Geese, \$2 25 to \$2 75 per pair.

GAME—Venison, 8 to 10c per lb at wholesale; Moun-
tain Quail, \$2 50 per doz; Valley do, \$2 to \$2 25.

[Births Marriages and Deaths will be inserted free of
charge, and our friends will please send them in to us.
Such announcements must be accompanied by a respon-
sible name.—ED. GUARDIAN.]

MARRIED.

McNAMARA—CLAGUES.—At Nicolaus, Sutter
County, by Rev. Father Becker, M. McNamara
to Catherine Louisa Clagues, all of Sutter County.

NOTICE!

NOTICE!

NOTICE!

The Public are Respectfully Informed
that

THE GREAT SEMI-ANNUAL
CLEARANCE SALE

OF
DRY GOODS,

AT
J. J. O'BRIEN'S,

606 Market Street,

It is now drawing to a close, and all who intend to avail themselves of the extraordinary inducements now offered, had better call immediately, for you can effect a saving of

50 Cents on the Dollar!

We will offer during the next week

75 pieces Heavy French striped Silks, all colors, \$1 a yard; reduced from \$1.75.
24 pieces Plain Colored Silks, \$1.50 a yard; reduced from \$2.25.
Our entire stock of Black Silks reduced fully 40 per cent.
80 pieces fine French Poplin (sold for Irish), 87½ cents a yard; reduced from \$1.25.
38 pieces real Irish Poplin, (Dublin) \$1.25 a yard; well worth \$2.00.
15 pieces best Japanese Silks, 65 cents a yard; reduced from \$1.
90 pieces Silk-finished Japanese, Poplins, 37½ cents a yard; reduced from 50 cents.
Our entire stock of

SPRING DRESS GOODS

Reduced to half price, consisting of several thousand yards, at 12½, 15, 20 and 25 cents a yard.
A splendid line of Black Alpaca, from 25 cents a yard upward.
75 pieces best Black Fullard, 62½ cents a yard; reduced from \$1.
15,000 yards Plain Black and Striped Grenadines, from 20 cents a yard upward.
A beautiful assortment of STRIPED SHAWLS, new styles, from \$3.50 upward.
All our Broche Shawls reduced to half-price.
250 pieces splendid French Lawns for 12½ cents a yard; warranted fast colors.
200 pieces White and Colored Pique, from 20 cents a yard upward.
1 case Heavy Bordered Pique, 20 cents a yard; same as is sold for 50 cents.
400 pairs Blankets, from \$2.50 a pair upward.
1,000 White and Colored Marseilles Spreads, from \$1.25 upward.
5,000 dozen, all-linen, Napkins, \$1 a dozen; reduced from \$1.75.
800 dozen all-linen Doilies, 60 cents a dozen; reduced from 75 cents.
6,000 dozen all-linen Towels, from \$1 a dozen upward.
75 pieces Heavy Scotch Table Linen for 35 cents a yard; reduced from 50 cents.
460 pieces Heavy Linen Crash, 8 cents a yard; reduced from 12½ cents.
164 pieces 4-4 Irish Linen, 25 cents a yard; reduced from 37½ cents.
180 pieces Nottingham Lace, 25 cents a yard; reduced from 40 cents.
40 pieces Plaid Flannel Shirting, 15 cents a yard; reduced from 20 cents.
2 bales all-wool White Flannel, 25 cents a yard; worth 40 cents.
200 pieces Brown and White Canton Flannel, 16½ cents a yard; worth 25 cents.
750 pieces Scotch Diaper, \$1 a piece; reduced from \$1.75.
38 pieces Boys' Cloths, 50 cents a yard; reduced from 75 cents.
All makes of Muslins and Sheetings at greatly reduced prices.
A splendid line of Corsets, from 50 cents a pair upward.
750 Ladies' Balbriggans, \$6 a dozen; reduced from \$9.
500 dozen Jovvin's Kid Gloves, \$1.25 a pair; reduced from \$1.50.
175 dozen Joseph's Undressed Kid Gloves, slightly soiled, 35 cents a pair; reduced from \$1.
All makes of American Prints, 10 cents a yard.
A large lot of Ladies' and Gent's Underwear, slightly soiled, half price.
A call respectfully solicited.

J. J. O'BRIEN,
606 Market Street, Near Montgomery.
10,000 yards Remnants on Center Table, to be sold for one quarter-price. my25-6m

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LATEST NOVELTIES.

J. W. TUCKER & CO., Jewelers, Nos. 101 and 103 Montgomery Street, San Francisco, offer for the Holidays the largest and best selected stock of Fine Goods ever offered in this market or any other.

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Pre-eminent for

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THEIR CHARMING SOLO STOPS

ELEGANT DESIGN AND FINISH.

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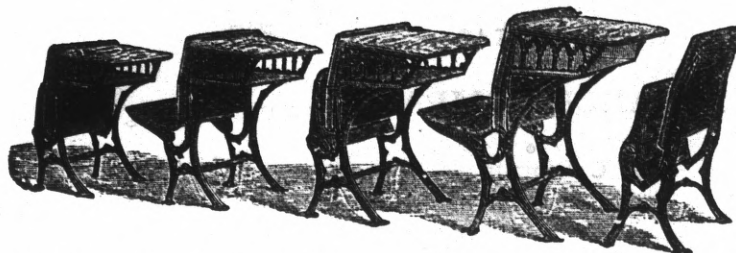
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Small organs on hand, completed, or nearly so, suitable for small churches and chapels. Orders for tuning and repairing promptly executed. For further particulars, send for circular.
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HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warehouses. Also the "AMERICAN" Piano-Forte, the GEORGE Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and Luman's German UPRIGHT PIANOS.

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are the most popular instruments made, for Parlor, Chapel, Lodge or School-room. Nearly 50,000 of these are now in use. Prices from \$60 to \$450. A good assortment on hand.

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SEWING MACHINE.

THE CHAMPION OF THE WORLD.



Patent Renewed on Perfection.

THE TIME HAS COME WHEN WHEELER & Wilson have got their Family Sewing Machine to perfection. This, each and every woman in the land will admit when they see the New Style, Silent, Adjustable, Draw Feed Machine. Every difficulty is entirely overcome. Drawing the work while sewing, they only require one hand and one foot to do any kind of work perfectly.

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A FARM CONTAINING THREE HUNDRED acres. Splendid place for a Dairy. \$6,500.
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THE CALIFORNIA LLOYDS,

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Nos. 416 and 418 California St.

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PROMPT SETTLEMENT OF LOSSES,

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STATE INVESTMENT
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Payments in Four Installments, of Twenty-five
(25) per cent. each, in Gold Coin. Fire, Marine and
Inland Navigation Insurance.

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HIBERNIA

Savings and Loan Society

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NE Cor. Montgomery & Market
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Remittances from the country may be sent through
Wells, Fargo & Co's Express Office, or any reliable
banking house; but this Society will not be responsible
for their safe delivery.

The signature of the depositor should accompany his
first deposit.

A proper pass-book will be delivered to the agent by
whom the deposit is made.

Deposits received from \$1 to \$8,000.

Office hours from 9 A. M., to 3 P. M.

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BANKING HOUSE

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THE SAN FRANCISCO GAS COMPANY hereby
gives notice, that the Government Tax of twenty-
five cents per thousand feet having been removed, the
price of gas on streets which are supplied by opposition
companies will be reduced, from and after the FIRST
DAY OF AUGUST, to

One Dollar and Sixty Cents

(\$1.60) per Thousand Feet.

On other streets, the price will be reduced, from same
date, to THREE DOLLARS AND FIFTY CENTS
(\$3.50) per thousand feet.

JOS. G. EASTLAND, Secretary.

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Corner of First & Bryant Sts.

SAN FRANCISCO.

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SISTERS OF MERCY.

JAMES MURPHY, M. D. Visiting Physician.
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tendance, etc.

In the wards, per week, \$10 00
In rooms, with one or more, per week, 15 00
In private Rooms, per week, 20 00

Liquors and washing extra.
Confinement cases, \$10 00 extra.
Money always refunded in case a patient leaves be-
fore the expiration of the month.

Benevolent Societies are not required to pay in ad-
vance.

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San Rafael, Marin County, only 14 miles from
San Francisco.

THIS Hotel is now ready for the reception of guests
for the Summer season. Recent improvements
have been made, consisting of a Billiard Room 50x25
feet, and ten additional sleeping rooms, all handsomely
furnished. The House is provided with every conven-
ience for the comfort and pleasure of its guests, and
possesses all the appointments of a first-class Hotel. Its
proximity to the city, together with the convenience of
access, combined with the beauty of the surrounding
scenery and the well-known salubrity of the climate of
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by but few localities in the State.

The Hotel Omnibus will be in readiness at the depot
on the arrival of every train, and will convey passengers
and baggage to and from the House free of charge.
my25-tf R. PARDOW, JR.

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TERMS: \$2.00 PER DAY.

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to convey guests to the Hotel, free of charge.

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THIS NEW, LARGE AND COMMODIOUS
Hotel has been thoroughly renovated by the well-
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the Brooklyn House, where he will be happy to receive
his numerous friends and the public in general. Thank-
ful for past favors, he respectfully solicits a continuance
of their future patronage.

There is a fire-proof safe in the House, where money
and valuables can be kept at the risk of the proprietor.
The Central House Coach will be at each car depot and
steamboat landing, to convey passengers to the House
free of charge.

Price of board to suit the times.
Parties sending for their friends to the States, or who
expect any, will please notify MICHAEL FARRELL,
and he will attend to them on their arrival, and forward
them to their friends with due care, and thus save much
trouble.

The strictest attention will be paid to the comfort of
the patrons of this House.

MICHAEL FARRELL, Proprietor.

UNITED STATES HOTEL.

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CORNELIUS MALONEY - - - Proprietor.

(Late of the Franklin House.)

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prietor is now able to provide his patrons and the public
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terms.

Board, per week, \$4 00
Board and Lodging, per week, \$5 to \$6 00
Board and Lodging, per day, \$1 00

Parties who have sent to the States for friends, or who
expect friends, will please notify C. Maloney, and he will
attend to them on arrival, and forward them with due
care to their destination. By this means much may be
saved and much inconvenience avoided.

A Library is attached to the House for the use of its
patrons; also, a fire-proof safe, where money and other
valuables are taken charge of at the risk of the pro-
prietors.

An omnibus, with the name of the Hotel thereon,
will be at the wharf to convey passengers to the Hotel
free of charge. jci-tf

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Where they offer for sale

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101, 103, 105 FRONT STREET,

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Clerical Suits always on hand.

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COMMISSION MERCHANTS, 818 BATTERY
Street, San Francisco. Wool, Hides, Leather,
Tallow, Sheep, Goat, Fox, Coon and Cat Skins, and all
kinds of Furs sold on commission. Liberal advances
made on Consignments, and prompt returns made at
good prices.

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PRACTICAL FURNISHING UNDERTAKERS.
Barstow's Burial Caskets always on hand, and
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Everything necessary for funerals kept constantly on
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